

Messiah's Herald.

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

"BEHOLD, A KING

SHALL REIGN IN

RIGHTEOUSNESS."

WHOLE NO. 1453.

BOSTON, WEDNESDAY, MAY 24, 1876.

VOL. XXXVII. NO. 21.

Selections.

A LITTLE WHILE.

"A little while, and ye again shall see me."
Surely Thou farthest long,
Bridgemen, beloved! When shall this night of
weeping
Be turned to song?
With heaven so far beyond us,
And earth so near to lure us and beguile,
How long? Oh! Thou didst promise but to
tarry
"A little while."
"A little while;" the sorrowing and the sinning
Are not for ever:
These charms that earth and sense have wound
around me,
Thine hand shall sever.
How long ere I awaken
Where nothing enters that can me delude?
I hear the voice of my Belov'd say gently—
"A little while."
"A little while;" my flesh and heart are failing,
So long the night;
My feet are sore; mine eyes are dim with strain-
ing
Toward the light.
Oh! when will Thou array me
In glorious body no more weak and vile?
Come quickly! Thou didst promise but to tarry
"A little while."
"A little while;" I say with wistful glances
At you bright skies,
"Where is the promise of thy Master's coming?"
The world replies.
How long shall I be weary
With hearing man's name and laws revile?
Oh! teach them Thou didst mean to tarry
"A little while."
"A little while;" the whole creation waits Thee
In hope and fear;
Surely the sound of that swift-driven chariot
At length I hear,
O earth! earth! earth! I arouse thee!
Wake from thy tears, put on thy glory-smile!
Surely He cometh; and He will but tarry
"A little while."

WHAT MUST I DO TO BE SAVED?

[It may be remembered that on the last night of the year 1875, in connection with the revival services in Philadelphia, Mr. Moody interrogated Dr. Plummer of South Carolina, in relation to the great practical question, "What must I do to be saved?"—which conversation we published. On the evening of the second day of the New York Convention, a similar inquiry meeting was held, the report of which, copied from the *Christian at Work*, we give below.—Ed. or *Herald*.]

Mr. Moody said: "The exercises of this evening will vary from those commonly had at this hour. I shall not preach, but shall call on Dr. Plummer to answer many questions of great importance; these questions relate to the way of life. Dr. Plummer has long been studying the Word of God. He will please take the stand."

Mr. Moody: Dr. Plummer, I am living in the world with eternity before me. I am accountable to God; I have broken his law. What must I do to be saved?

Dr. Plummer: There is but one safe answer to that question. It sounds out from the goal at Philippi: "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16: 31.) That is the substance of all the Scriptures on this subject, summed up in a few words.

Mr. Moody: Is faith in Christ essential to salvation?

Dr. Plummer: Yes, but not the only safe answer to that question. It sounds out from the goal at Philippi: "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16: 31.) That is the substance of all the Scriptures on this subject, summed up in a few words.

Mr. Moody: Many in the inquiry-room tell us that we are making too much of faith in the Lord Jesus Christ.

Dr. Plummer: If they mean that we are making too much of the Lord Jesus Christ himself, that cannot be so; for he is "All in all; the First and the Last; the Author and Finisher of salvation; the one Mediator between God and men; the Prophet, Priest and King of his Church." If they mean that we are making too much of faith itself, that cannot be so unless we go beyond the Scriptures. The words *faith* and *believe* occur in the New Testament about five hundred times; and in a large number of cases salvation is clearly connected with believing. Jesus taught us this when asked, "What shall we do that we may work the works of God?" He answered, "This is the work of God, that ye believe on him whom he hath sent;" and if ye believe not that I am He, ye shall die in your sins." (John 6: 29; 8: 24.)

Mr. Moody: Does our faith, or our want of faith, decide our relations with God the Father?

Dr. Plummer: The Scriptures so affirm: "Whosoever denieth the Son, the same hath not the Father;" "He that abideth in the doctrine of Christ, he hath the Father, and the Son;" "He that hateth me, hateth my Father also" (1 John 2: 23; 2 John 9; John 15: 23.) No man can refuse to confess that Christ, the Son of God, is come in the flesh, without denying and dishonoring God the Father.

Mr. Moody: Is true faith wrought in the heart by the Holy Ghost alone?

Dr. Plummer: Paul says: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, *faith*," and so on; and "No man can say that Jesus is the Lord, but by the Holy Ghost." (Gal. 5: 22; 1 Cor. 12: 3.) And John says, "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God."

Mr. Moody: Is there no substitute for faith in Christ Jesus?

Dr. Plummer: None whatever. The want of faith mars everything. I remember John Calvin thus puts it: "The annihilation of faith is the abolition of the promises." Many Scriptures justify this remark. In the great commission given by Christ to the preachers of his Gospel, he says, "He that believeth not shall be damned." (Mark 16: 16.) These words are awful, and they are true, "He that believeth not shall be damned," so says the Son of God, our final Judge.

Mr. Moody: What is that faith which saves the soul?

Dr. Plummer: Because faith is a simple and not a complex act, it is not easy to explain it. Some things are clear respecting it. Believing on Christ, believing in Christ, and faith toward our Lord Jesus Christ, are all phrases found in the New Testament, and all teach the same thing. True faith receives the Divine testimony respecting our Saviour. It is a cordial belief that Jesus Christ is the Son of God, is come in the flesh and has died—the just for the unjust—that He might bring us to God. It is a hearty persuasion that Jesus Christ is the sole and sufficient cause of salvation to lost men. Jesus Christ offers to save us, and faith consists in taking him at his word. It accepts the truth as it is in Jesus. Reliance on the person and finished work of the Redeemer is of the essence of faith. By this faith we receive Christ Himself (John 1: 12) and rest on Him alone for salvation (Acts 15: 11). By it all believers are one in Christ Jesus (Gal. 3: 28.) By it they all receive of his fullness (Phil. 3: 9, 10.) By it sinners are justified (Rom. 5: 1.) It purifies the heart (Acts 15: 9.) It works by love (Gal. 5: 6.) It overcomes the world (1 John 5: 6.) It quenches all the fiery darts of the wicked (Eph. 6: 16.) It is very much an exercise of the heart (Rom. 10: 10) and yet it is most reasonable. If in any case it is right to receive human testimony, it is in every case right unhesitatingly to accept the witness of God.

Mr. Moody: Can faith be explained by the sense of feeling?

Dr. Plummer: The Scriptures call on us to feel after God, "if haply we may find him" (Acts 17: 27.) See that blind man groping his way at noon. There is light enough, but his eyeballs are sightless. He is in earnest, but he sees not where to go. Thus Bartimeus heard that Jesus of Nazareth was passing by. He said to himself, "Now is my time." So he started. Perhaps he stumbled, possibly he fell; but he was soon up and at it again. And as he went, he cried, "Jesus, thou son of David, have mercy on me!" Some tried to silence him, but he cried so much the more, "Jesus, thou son of David, have mercy on me!" He held on his way as best he could, till he found the Saviour and got the blessing.

Mr. Moody: Is the sense of taste ever used in the Bible to illustrate faith?

Dr. Plummer: Several times. Hear the prophet David: "O, taste and see that the Lord is good; blessed is the man who trusteth in him" (Ps. 34: 8). The meaning is, "Make trial of this way; let experience resolve your doubts." One may read and hear much on the excellence of honey, but he will better know its sweetness by tasting it than by all description given of it. Those who have tasted have certain knowledge; they see that the Lord is gracious and the Saviour precious, they know whereof they affirm. The deaf never admire music, the blind are not charmed with the rainbow, because they have no experience in these things. The man that comes to Christ and tastes his love sees that the Lord is gracious.

Mr. Moody: Is faith ever spoken of as *hearing* the gospel message?

Dr. Plummer: Many a time. "Incline your ear," saith God, "Hear, and your soul shall live." And Jesus himself says, "He that is of God heareth God's words." And he often said when on earth, "He that hath ears to hear, let him hear." Indeed, Christ loved such language so much that, sixty years after he was glorified in heaven, he sent seven epistles to as many churches, in each of which he says, "He that hath ears to hear, let him hear." Oh, perishing men, hear the glad tidings, and your souls shall live!

Mr. Moody: Is faith in Christ the same thing as looking to Christ? So much, is said in Scripture

about looking that we should like to hear what is the difference between faith and looking.

Dr. Plummer: From the days of Moses, looking seems to have been used to express faith. For their sins, God sent among the Israelites venomous serpents. These bit many, and much people of Israel died. By God's direction, Moses made a serpent of brass, and put it on a pole, so that the people might see it. The message sent through the camp was, "Every one that is bitten, when he looketh upon it, shall live." It is not a stretch of the imagination to suppose that one may have come to his brother's tent, and said, "There is good news. A remedy is provided for this dreadful poison. By God's command, Moses has put a brazen serpent on a pole, and if anyone will look at that, he shall be healed." Perhaps the bitten man was far gone. He may have said, "I fear it is too late; I am almost blind; I am already half dead. How can I look? I cannot live." But the other bids him to be of good cheer, helps him to the door of his tent, and directs his eyes to the weatherbeaten tabernacle and to the figure on the pole. Even the poisoned man says, "I think I do see something glistening in the sun. Yes, I see it; I feel better; I am well! Oh, how strange! Glory to God!" From that day, looking has fitly expressed faith. By the evangelical prophet the Saviour says, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isa. 45: 22). And the Son of God himself says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him should not perish, but have everlasting life" (John 3: 14, 15). Let the dying sinner, let every dying sinner, look to Jesus Christ and live.

Mr. Moody: Can people look to Christ to-night and be saved?

Dr. Plummer: All God's commands on this point require present and prompt obedience. Do not tarry with God. The bitten Israelite did not first take a dose of medicine. There is no remedy for sin but faith in the Lord Jesus Christ. Mr. Moody: How also do the Scriptures teach us the nature of the act of faith which saves the soul?

Dr. Plummer: They call Jesus the living bread, which came down from heaven, and call on men to eat and live (John 6: 51). They speak of salvation as the water of life, and call on us to drink (John 4: 14; 7: 37; Rev. 22: 17). They speak of receiving Christ (Col. 2: 6; Luke 19: 6). They speak of fleeing for a refuge to lay hold on the hope set before us (Heb. 6: 17), as the manslayer fled to his city of refuge.

Mr. Moody: Are we ever commanded anywhere in Scripture to embrace Christ?

Dr. Plummer: The word "embrace" is not found there; but the command is in other terms, "Kiss the Son." In Western Asia it was common for persons who had been at variance, after a settlement of their difficulties to come together and kiss. The father kissed his prodigal son upon his return. This custom has been introduced into Western Europe. General McComb told me that he was once called to settle a difficulty between two officers of the French navy. Having heard the story of each he made up his mind on the matter, and announced his decision to the parties, then at his bidding they embraced and kissed each other. This was a final settlement.

Now, there is a sad separation and alienation between Christ and the sinner. We greatly misunderstand him; but he does not misunderstand us. He knows how vile and guilty and wicked we are. He calls. He offers terms of peace. They suit us exactly. Shall we longer refuse them? Ye dying sinners, "Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little" (Ps. 2: 12). Even a drop of his wrath falling into a guilty conscience will put any man on earth into torment like the torment of the damned.

Mr. Moody: Does faith express trust in the Redeemer?

Dr. Plummer: Paul uses the very phrase—"Trusted in Christ" (Eph. 1: 12). Where he says, "I know whom I believed," the margin reads, "I know whom I have trusted." In the Old Testament the verb *rely* is found three times, and in each case it has the meaning of "believe." Dr. Chalmers once called on a woman who was near death. She had a sense of her sins, but was in darkness about the way of salvation. In various ways he tried to lead her to right views of the gospel; but all in vain. At length he used a word in the Scottish dialect. When one walks across a ditch on a plank, he *lappens* to the plank—he trusts his entire weight upon it. So the doctor set before her the Redeemer and his grace, and said to the sick, "Canna ye lippen to him?" She replied, "Is that what ye mean? I

canna lippen to ony else." Oh, let men trust in Christ!

Mr. Moody: In believing, do we make a surrender to Christ?

Dr. Plummer: Certainly. The word "surrender" may be taken as the act of a hostile army. Rebels against a just authority should throw down their arms. Perhaps by a surrender you mean the making of a deposit. Thus Paul had that very idea when he said, "I am persuaded that he is able to keep that which I have committed to him." (2 Tim. 4: 8.) Literally, it is, he is able to keep my deposit. As if he had said, "I have deposited my soul, my eternal all, my immortal interests, with Christ, and I am persuaded that he will keep them all safe; there I leave them; he will not fail or deceive me." When we give up our valuables to men, they often disappoint us; but when we entrust our souls to Christ, we are dealing with the Son of God, who is both able and willing to save to the uttermost them that come to God by him.

Mr. Moody: If a sinner prays heartily for mercy through Christ, is that an act of faith?

Dr. Plummer: The prophet Joel, speaking of Gospel times, says, "Whosoever shall call on the name of the Lord shall be saved." Peter quotes these words as applicable to his hearers on the day of Pentecost. Paul repeats them in his epistle to the Romans as applicable to all men. In Joel, the Hebrew word for *Lord* is *Jehovah*. In applying this text to Christ, the apostles declared that Jesus is *Jehovah*. Thus they establish his divinity; for *Jehovah* is the incommunicable name of God. Yes, our Saviour is *Jehovah*, is Lord of all, Lord of glory, Immanuel, God with us, the true God, over all, God blessed for ever. Let men in true faith call on his holy name, and they shall be saved.

Mr. Moody: I am sometimes told that I have no right to say, and advise people to come to Christ—is that Scripture?

Dr. Plummer: There is nothing in the Bible to countenance such an idea. When the Lord came, early in his ministry, he said to the tolling, distressed, and weary thousands on the plains of Judea, "Come unto Me, and I will give you rest." Afterwards he complained of many, "Ye will not come unto me that ye might have life." Coming to Christ, and coming to God by Christ, are phrases expressing the same act of the soul. Come! O, come to Christ!

Mr. Moody: But they say Christ is now in heaven, and we cannot come to Him, because he is where we cannot come to Him.

Dr. Plummer: Let Paul answer: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead;) but what saith it? 'The word is nigh thee, even in thy mouth and in thy heart.' That is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10: 6-10.)

Mr. Moody: Then what is it to come to Christ?

Dr. Plummer: The phrase "Come to Christ" is never found in Scripture until Christ came to earth in person. When he appeared, then there was a fitness in the thing. To come to Christ is to have such a state of mind and heart as would lead one to apply to him in person for grace and mercy if he were here on earth. Had he sent his ministers here to say that he was over on Broadway, and would grant mercy to all who should come to him and sincerely ask him for eternal life, would you go to him? Well I have a better message than that. You need not go to Broadway. Jesus is with us. Hear him: "I walk in the midst of the golden candlesticks;" "Where two or three are gathered together in my name, there am I in the midst of them." So that if any soul will now and here apply to the Lord Jesus for grace and salvation, on the terms of free grace, he shall live forever. Oh, is not that good news? Who will joyfully accept it?

Mr. Moody: But how must I come to Christ?

Dr. Plummer: Come just as you are—poor, lost, guilty, miserable, helpless—having no merit of your own, all your righteousness being filthy rags, and your goodness as the morning cloud and the early dew.

Mr. Moody: A man came to me the other night and told me that he came to Christ, and Christ would not receive him.

Dr. Plummer: Surely that man was mistaken. He says he will not cast him out: "Him that cometh to Me I will in nowise cast out." In the Greek it is a double negative: "I will not, no I will not, cast him out! There is his word. Then you have his practice. It is not his custom to reject sinners that come to him for mercy. Nay, he never rejected one. Where is a single case? He welcomed the vilest publican sinners, forced

salvation on a dying thief, and prayed for his murderers. Since he left this world for his throne in glory, he has trodden to hell many a cruel tyrant and many a bloody persecutor who refused his grace and hounded his people; but glory be to God! Jesus has never trampled on a broken heart, and he never will.

Mr. Moody: Is it a sin for those who are not Christians not to come to Christ to-night?

Dr. Plummer: Certainly; that is the sin of men in Gospel lands. "He that believeth not hath made God a liar"—that is, he is doing all he can by example to destroy confidence in God's moral character for truth and honor. In the same way unbelievers impugn God's wisdom, power, and grace, as set forth in the whole scheme of salvation. Besides, unbelief is a sin against the remedy. Christ said, "When the Spirit shall come he will improve the word of sin," because they believe not on Me."

Mr. Moody: There was a man in the inquiry room the other night who quoted the words, "Many will seek to enter in and shall not be able." How would you answer him?

Dr. Plummer: Those awful words are in the Bible, and are true. But let us see the connexion in which they are spoken: "Strive, agonize, to enter in at the strait gate; for many, I say unto you, will seek to enter in and will not be able when once the Master of the house is risen up, and has shut to the door, and ye begin to stand without and knock at the door, saying, 'Lord, Lord, open unto us,' and he shall say unto you, 'I know you not whence you are.'" Oh, yes; it will then be too late; ye will not then be able to enter in, the door will then be shut. But that sad state of things is not yet upon us. Hear the Saviour in the last book of the Bible: "Behold, I have set before thee an open door, and no man can shut it. (Rev. 3: 8.) Oh, SINNERS, SINNERS, enter in and be forever blessed!"

A BEAUTIFUL CONTRAST.

The old Jerusalem was laid waste by war, and the ruins are overlaid with dust and desolation.

But the New Jerusalem shall never crumble down. The Jasper battlements shall stand and shine forever. The golden gates shall never lose their luster, nor rust upon their portals. The white robes shall never need cleansing, for they are washed in the blood of the Lamb. The harps of heaven shall always be in tune, and never be swept by dirges. No failing eyesight, no gray hairs, no weary limbs, no wrinkled brows, no hollow cheeks, no sickness, pain, nor any more death. Oh blessed prospect! The full glory draweth nigh!—*Methodist Recorder*.

Communications.

Articles not dissented from will not be understood as necessarily endorsed by the editor. We solicit communications on prophetic subjects irrespective of any views which we cherish,—correspondents being responsible for the sentiments they advance.

THE PLEDGE.

The following song was composed years ago, and has been sung by friends of Temperance in this place. Perhaps some of the readers of the *Herald* might like to use it. Yours, in favor of the entire teaching of God's "grace." (Titus 2: 11-14.) H. BUCKLEY.

Trentonville, Pa.

Come, all ye fellow citizens
And sign the pledge with me;
From all that can intoxicate
Let each of us be free.
Chorus—We'll be a happy temperance band,
Rejoicing in the light;
We'll scatter blessings everywhere
And glory in the right!
We'll say to those who long have been
Addicted to their cups:
Come with us, we'll do you good,
And thus excite their hopes.
We'll make the drunkard's wife rejoice,
His children, too, be glad,
As to a sober life he turns—
No more to make them sad.
We'll shun the snares of alcohol,
And drink cold water pure;
By shunning thus the tippler's cups,
We'll to the end endure.
A drunkard's hell we thus may shun,
And through the Saviour's love
At last may share that perfect bliss
For all who faithful prove.

CONSECRATION.

Observation and Scripture teach us that we are continually submitted to the influence of two higher powers, which are exercised by beings of opposite natures and desires. "His ye are to whom ye yield yourselves to obey."

In regarding the question, how we are to yield, or consecrate ourselves that we may be "not conformed to this world," let us pause and inquire in what respects we are most easily conformed to the world.

Are we envious, covetous or proud? Do we waste our time wishing for the

esteem of our fellow beings, when we ought to be seeking for the love of God? In striving to gain wealth as a means for doing or getting good, is our motive pure? Is it with an eye single to the glory of God, or is it for our own pleasure? Do we in lowliness of mind esteem others better than ourselves? As disciples of Christ we are to deny ourselves, take up our cross and follow Him. It is pleasant to climb the hill of science, diffusing light and truth and knowledge for the benefit of our fellow-men. We love to alleviate the sorrows of the distressed, to clothe the naked and to feed the hungry, but do we accept with pleasure the disagreeable tasks?

The chosen twelve willingly gathered about the Master while he sat in the Temple, expounding the law and the Prophets, and reasoning with the learned men of the land. Gladly they followed Him through the streets and by the sea, as he healed the sick and cast out devils. Joyfully, if not proudly, they wended their way along the desert-mountain paths to gather up the fragments after the multitude were fed. But how was it at the garden of Gethsemane? Peter, the eldest and first chosen, and John, the youngest and dearly beloved of the favorite band, "could not watch one hour," but fell asleep! Perhaps the query arises, Are we to be less conformed to the world than the disciples were? This was before they had received the promise of the Father and been "endued with power from on high." (Luke 24: 49.) It is by the transforming power of the Holy Spirit that our minds are to be renewed when we have brought our bodies "a living sacrifice, holy and acceptable unto God."

It is to be a "living sacrifice." If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit, that dwell in you." (Rom. 8: 10, 11.) "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2: 20.

It is to be a "holy" sacrifice. "The blood of Jesus Christ his Son cleanseth from all sin." (1 John 1: 7.) The altar sanctifies the gift. When we have bound the sacrifice on the altar, to remain there forever, a continual oblation, we know it is acceptable, for he says, "I will receive you." We can keep ourselves pure in heart only by abiding in Him through whom we are sanctified. If we continue in Him who has made of no reputation for us, we must seek esteem of and for him. Kempis says: "Mind not much who is with thee nor against thee; but endeavor and take care that God may be with thee in everything thou doest. . . . Thou art not the better though thou art praised, nor the more abject though thou art dispraised. What thou art, thou art; neither canst thou be said to be greater than thou art in the sight of God."

Ascribe all things unto Him, not seeking honor of our fellow-men, lest we appear to rob God of his just due. Is not praise a temptation to pride? Can we consistently pray, "Lead us not into temptation," and yet seek that which is a means of temptation? We cannot flee from the tempter, and we must not yield to him; therefore, "the life of man is a warfare on earth." We admire the conqueror who wins the victory by the easiest effectual method. Paul says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (See Eph. 6: 11-17.) The life and safety of the combatant depend much upon how he uses the shield; but the defeat of the enemy depends upon how he uses the sword. If the weak mind or uncultured intellect can grasp with unglowed hand the "It is written," and win as sure a victory as the cultivated intellect—with its clear, deep logic—who grasps the hilt by a gauntlet of well-drawn argument, then give all the praise to power Divine. Though religion is a work of the head as well as of the heart, yet God sometimes chooses to teach even the strongest intellect their frailty by compelling them for a time to rest from their reasoning and take His hand and word, for he has said, "I will bring the blind by a way that they know not: I will lead them by paths they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." We must close our eyes to earthly things, to all except the love of Jesus, if we would know that the "King's daughter is all glorious within," or hear the Father say, "Thou art all fair, my love; there is no spot in thee." Then believing with the

The American Millennial Association,
Organized in Boston, Mass., Nov., 1838, has for ITS OBJECT

The publication of a Pre-millennial periodical (monthly or oftener), the issue of Books and Tracts calculated to instruct on the subject of Prophecy, and of a practical character, and the support of ministers or Colporteurs in destitute fields of labor

BOARD OF OFFICERS FOR 1876-7.

President: REV. JOHN PEARSON, Newburyport, Mass.
Vice-Presidents: JOSIAH LITCH, I. R. GATES, E. W. MAEDEN, A. W. BROWN, W. MARKS, S. PRIOR, I. H. SHIPMAN.
Recording Secretary: REV. H. CANFIELD, North Attleboro', Mass.
Corresponding Secretary: C. CUNNINGHAM, 28 East Brookline St., Boston, Mass.
Treasurer: R. R. KNOWLES, Providence, R. I.
Auditor: P. L. HOPKINS, Providence, R. I.
Directors: D. Bosworth, L. Oler, E. Litch, W. J. Hurd, J. M. Orrock, Geo. W. Burnham, S. Foster, H. P. Cutter, M. H. Moyer, H. Bundy, Thos. H. Prior, S. F. Grady.

heart unto righteousness, the unfettered faculties may dive to deeper depths of wisdom, still bearing the priceless pearl of God's pure love, or unimpeded soar to higher heights, till we "do overcome" and win the Morning Star. We admired the courage of the emancipated bondmen, who daring the dangers that beset their way, stole out in silence under cover of the night; and, taking the North Star for a guide, endured the trials and fatigue of the journey for the sake of the freedom set before them. Our freedom, even the liberty of the sons of God, was purchased for us on the cross, when He, by whose stripes we are healed, was wounded for our transgressions.

Why linger upon the threshold when just before us lies the glorious reality of perfect love and perfect peace. Let us arise and press on to attain to that mind "which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He endured the cross despising the shame," and so should we (not being governed by the natural desire) inquire the will of the Father, and yield ourselves unto him, not only to do, but to *suffer* his will, if need be. It may seem hard at first to give up ourselves—will, desires and pleasures; but this must be done before we can be wholly the Lord's. We must bring our body, soul and spirit, our time, talent, influence and property: all that we have, are or ever may be, and place them upon the altar, to be without any reservation, forever the Lord's. We must willingly follow him wherever he chooses to lead us, whether it be up the glorious heights of ecstasy, or through valleys of humiliation, or by thorny ways beset with daily crosses of self-denial. While we abide in him he will give us just the discipline we need, with strength enough to bear it.

May we through his grace, be enabled to keep our all upon the altar, and constantly seek new degrees of love, that we may go on to greater perfection, and more readily understand the meaning of the Psalmist who says, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." MARY R. D. DINGWALL.

THE INVISIBLE CHURCH ONE—THE VISIBLE CHURCHES MANY.

The most ancient creeds confess our faith in "holy Catholic church," or "one Catholic and Apostolic church," by which millions understand "the visible church."

I seek for such a church among things seen on earth. Several visible churches seem to be the one intended; but the most honored among them, the Latin and the Greek, excommunicate one another, and all the others. All the churches agree to confess with Peter to Jesus: "Thou art the Christ, the Son of the living God," while they differ in polity, in liturgy, and in doctrine beyond the possibility of becoming one in this world. Divisions and sects increase visibly on every hand, in proof that the only "Holy Catholic church" is invisible.

Do the creeds call us to confess our faith in any thing right before our eyes? Never. It is no exercise of faith, on sight of the sun to believe it shines. Holy faith has respect to things unseen now, which we shall see hereafter. Not one article in the two most ancient creeds confesses our faith in things seen with our eyes; but from the first—"I believe in one God, the Father Almighty"—to the last, "And the life everlasting," or "the life of the world to come," every article confesses the faith of things not seen: things abiding in reality when all things visible have passed away.

In the second quarter of the eighth century the pope (then called "patriarch") of Rome, severed the old capital from the empire, assumed the government himself, and in the end of that century was the acknowledged head of the Roman Catholic church, as at this day.

The kingdom of God preached at hand in the Gospel, was universally expected with the King personally in the tenth century, the end of the first thousand years of our era; yet "things remained as they were from the beginning." Then it was convenient for the Pope to assume, that it had come already in the visible church of which he is the visible head, and he further assumed, as the viceregent of the Lord's kingdom, a triple crown for a symbol of

his wide realm in heaven, and earth and hades, which crown he holds to this day and his followers with him, in the name and the character of "Vicar of Christ, the King of kings and Lord of lords." For six years past king Infallible, a prisoner of the Vatican, at full liberty to go where he pleases, is waiting for deliverance in the convulsions of Christendom! Such is universal history of the triple crown, more wonderful in the facts, than Arabian tales in the fancies.

One of these fictions held for facts, both by Roman Catholics and by enlightened Protestants of the leading denominations, is expressed in the words of Bishop Huntington which I quote as of a man, more honorable among the many, saying: "that Christ has established a visible kingdom in this world, which is the church, the pillar and ground of the truth."

The church is the pillar and ground of the truth of the kingdom of God at hand without mistake; but that Christ has established the church "a visible kingdom in this world," is a great mistake.

The Scriptures never entitle the church, visible or invisible, a kingdom—NEVER. Neither do they entitle the church "holy"—never. We are called to be holy and to be perfect; and the Lord's people are called holy. Nevertheless the call can only be answered by faith, until the perfect holiness is attained in fact, through "Jesus and the resurrection." The visible church is the pillar and ground of the truth of the faith, set forth in the creeds in the name of the holy Catholic church. Of that church, built of "lively stones" in Zion above. Jesus Christ is the foundation and the head of the corner, "in whom all the building fitly framed together, groweth unto an holy temple in the Lord, in whom also ye are builded together for a habitation of God through the Spirit."—Eph. 2: 20, 22.

Such is the church coming down from God out of heaven, full of the beauty and glory of its invisible Head, for his tabernacle with men. And these visible churches, like our corruptible bodies, must be changed and fashioned like unto the body of his glory, before they become members of the only holy Catholic church in glory everlasting. I honor or every one faithful to follow Christ in the church in which he is honestly brought up; and the invisible church Catholic I honor, while gently wiping from her name a stain of the deceiver and a blot of the Antichrist, as if she were the church of great Babylon:—or as if the church of Babylon were the kingdom of God, foretold by the prophets, preached at hand in the gospel, and looked and prayed for to come by the spirit in the churches.

Philadelphia, Pa.
H. D. WARD.
"BUY THE TRUTH AND SELL IT NOT."
PROVERBS 23: 23.

Sacred truth has had a chequered history. It has been misunderstood, misrepresented, perverted, distorted, traduced, discarded. Even its professed friends have at times turned their backs upon it, under a misnomer, or looking at it under a false aspect. It has been associated with grievous errors, and because of that association has been looked upon with suspicion and denounced in unmeasured terms. Every conceivable epithet has been applied to it, to make it odious in the estimation of men and have it cast aside as unworthy of attention or notice. Its friends have not always been the honorable of earth—but contrariwise, have been considered the filth and off-scouring of all things, and been for long centuries under the public ban. Many of them for the love of truth have been driven from the haunts of men, and in lonely exile compelled to pine and die. Millions have bought the truth at the sacrifice of their lives, and even the great Author of truth was made the object of murderous malice and hate for giving to men what could not be purchased with gold or silver.

Through all this severe ordeal, however, truth has undergone no change. Its divine nature has ever shone out; and its mission of love ever kept in view. The more important the truth, the more Satan has sought to destroy it.

L. OSLER.

REST.

There is a wondrous charm for the weary in the sweet word *rest*. Visions of green valleys and shining streams, where the fair flowers send forth their fragrance in the sunlight; of overshadowing foliage; where the birds sing amid the branches, and human life rests gladly in the brightness, flood the mind with their glowing radiance; but in the early awakening, song-birds have flown to another clime; the leafless branches are waved wildly by the cold winds of autumn; the frost-kings chain the sparkling waters; the flowers fade and wither; and the green fields are hidden beneath the snow. There is truly, much of beauty, fragrance, and song, to cheer the earthly pilgrim, many a priceless offering of friendship and love; and ungrateful must be the heart that remains indifferent to these tokens of a Father's care, but there are hours when the shadows fall and the bitter waters go over the soul. Health fails, Adversity folds its black wings by the happy fireside, the daisies blossom above the folded hands of the dearly loved, and every coveted treasure like the fabled fruit of Tantalus, lies beyond the grasp, while Hope sits despondingly among saddened memories.

Alas! must the deep and restless yearning that comes in darkness and solitude and grows familiar even amid scenes of mirth and revelry ever remain unsatisfied? We turn to the Holy Book, and read upon the golden chain of promise, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Ages have passed away since these words were spoken by the Son of God who left his home in Glory and trod the thorny paths below with no place to lay his head; and since that time a great multitude, which no man can number, have rested in the green pastures and beside the still waters where the sweet Psalmist of Israel sang of the Good Shepherd's tender care. Blessed rest! not selfish ease, but learning of Him who is meek and lowly, and resting from *sin*, "For sin shall have dominion over you"; from *care*,—"casting all your care upon Him, for He careth for you," from *fear*,—"Fear not little flock; for it is your Father's good pleasure to give you the kingdom." "Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea." Then cometh the rest that remaineth to the people of God, when the curse shall be removed and God shall wipe away all tears from their eyes upon the sinless, shadowless shore.

Sutton, P. Q.

The Herald.

BOSTON, WEDNESDAY, May 24, 1876.

J. M. ORROCK, EDITOR.

J. PHARSON, JR., } Committee
L. OSLER, } of Publication.
O. CUNNINGHAM, }

PLEASE TAKE NOTICE.

Will each subscriber be kind enough to look at the date opposite his name on the paper or wrapper? and if not paid to Jan. 1, 1877, he will confer a favor by forwarding the subscription immediately.

Any person wishing the direction of his paper changed should give the name of the place where it has been sent, as well as the name of the place where he wishes it to be sent. Our list is kept by towns, and it is important that the above directions be complied with. Give the name of the state as well as of the post-office.

Address all business letters, and make postal money orders payable, to JOHN M. ORROCK, 46 Kneeland St., Boston, Mass.

As these letters will be opened and attended to by the Business Agent, those containing articles for publication, or designed only for the Editor, should have manuscript or personal written on the face of the envelope.

For terms see last page.

RESULTS OF THE NEW YORK REVIVAL.

Several weeks have passed since the revival services in the Hippodrome closed, and we have been interested to know what our New York exchanges would say of the results. The meetings extended over seventy-three days (from Feb. 7 to April 19), and there is a general agreement that great good in various ways has been accomplished, but it is obvious that though God in mercy visited the Gentiles in attendance, "to take out of them a people for his name" (Acts 14: 7-15) the preaching of the gospel was largely "as a witness" (Matt. 24: 14) in that city or elsewhere.

The Methodist seem the least encouraged of any of our exchanges. Perhaps there was not enthusiasm enough to suit! It says: "The Hippodrome meetings have been of very great service to personal and practical religion; not in the usual and expected way, for there have been few conversions, but in a quite uncommon and unlooked for direction. In short, they have rendered revival efforts respectable in the eyes of multitudes of city people. That result may be worth nothing or it may be worth a great deal. If the new respect of people (who wear good clothes and are tolerably intelligent pagans) for religion in earnest should be used by the churches, the well-dressed heathenism of the metropolis might be brought under Christian influence; and nothing that can be done is so well worth doing in New York. The poor people are mostly Catholics; the classes most in need of religious enlightenment are respectable people who never go to church and are as ignorant of Christianity as the Digger Indians."

The *Witness* estimates that "200,000 different persons attended the meetings once or oftener," and adds: "The number of converts to Christ at these meetings cannot, of course, be estimated, but it is hoped that it is very great. The last meeting showed five thousand who believed themselves to have been converted at them."

The *Guide to Holiness*, after referring to the fact that "at the last service about five thousand were admitted by ticket (before the doors were opened for the multitude) of those who had been converted during the series of meetings," goes on to remark: "This will not give the amount of the good effected, or of the number of souls blest; eternity alone will disclose the glorious results. The *New York Observer* says of one of the meetings that 'three hundred men of intemperate habits, and many of them confirmed drunkards, met in one room of the Hippodrome last Friday, and on their knees besought God's help to abstain from intoxicating drinks. The scene was intensely affecting.' To God be all the glory."

The *Baptist Union* says: "We have seen no statement of the number that are supposed to have been brought to Christ through these meetings. It is said that 330 persons have been confirmed as members of the church of Rev. S. H. Tyng, Jr., and that over two hundred souls have joined Mr. Hepworth's church. And doubtless many hundreds more have united with the several other churches of the city. It is also quite probable that very many have not as

yet identified themselves with any particular denomination." But it has heard "of scarcely any accession to the Baptist churches," and suggests as "the grand reason" "the impression that, in joining such churches, the converts would be depriving themselves of the privilege of sitting at the Lord's table with other of their pious friends. It will take a good deal of argument to convince these converts that it would be a sin against Christ for them to commune with Mr. Moody, simply because he is not a member of a close-communication Baptist church. They may never have the opportunity of doing so, but they may never want to do so, but it does not harmonize with their new-born love for all Christians, and especially with their present grateful appreciation of the blessing of God on Mr. Moody's labors in their behalf, to rise from the altar where they have knelt with him, and where they have met Jesus, and instantly assume a public attitude which proclaims the unfitness of such a servant of God to commemorate in symbol that love of Christ which he has so faithfully and so effectively preached from his heart and lips."

We might give extracts from other papers, but forbear. We know that the labors of God's servants are "not in vain" (1 Cor. 15: 58). "They that sow in tears shall reap in joy." The fearful sower of the "precious seed" of truth "shall doubtless come again with rejoicing, bringing—not an armful, but—his sheaves with him."—Psa. 126: 5, 6. The result of the Hippodrome meetings can never be known here, but "the day shall declare it." Labor hopefully and wait, is the duty of every Christian.

At a very fully attended meeting of pastors and delegates from the Evangelical churches of this city, held in the Meionaon of Tremont Temple on the 8th instant, "it was unanimously voted to extend to Mr. Moody and Mr. Sankey a cordial invitation to come to Boston to labor in Christian work, at as early a day as practicable the coming fall or winter. An executive committee of twelve was appointed, to whom the entire charge of the arrangements was committed, viz., Rev. Edwin B. Webb, D. D., Dea. Samuel Johnson, Rev. A. J. Gordon, Hon. Joseph Story, Rev. William F. Mallellie, Hon. Jacob Sleeper, Rev. William M. Baker, E. McPherson, Rev. A. H. Vinton, D. D., Russell Sturgis Jr., Hon. Alpheus Hardy, Dr. Charles Cullis."

NOT ORTHODOX ENOUGH.

Elder Rufus Wendell was known to many of our readers, for years, as an earnest and able advocate of the unconscious state of the dead and non-resurrection of the wicked. He subsequently modified his views, so far as to hold to the conscious state of the spirit in death, and presented that view in a sermon preached on the campground in Hebron. About three years ago (if we mistake not) he united with the Methodist Episcopal church. The *Herald of Life* clips the following respecting him from the Albany *Evening Times* report of the proceedings of the Troy Methodist conference, recently held in that city:

"Rev. Rufus Wendell was recommended for recognition of his orders as an elder, from the Advent church. The motion that they be recognized met with a strong opposition, on the ground that the 'Advents' were not a branch of the Christian church, and after considerable debate the papers recommending him were withdrawn."

On this the *Herald* says: "There was nothing against Bro. Wendell but his antecedents! At the same session 'Charles P. Whitacar was recommended for recognition of his orders as an elder, from the Lutheran church, and on motion his orders were recognized.' If Bro. W. had come from the Congregationalist, Baptist, Episcopalian, or even the Unitarian, Universalist, or Roman Catholic church, we suppose 'the papers recommending him' would have been received, and by so doing these denominations would have been recognized as 'branches of the Christian church.' But they would not thus recognize the 'Advents'! Why? Because they believe that the wicked, instead of being endlessly tormented, will become extinct, and that the righteous, instead of going to death 'beyond the bounds of time and space,' go to the grave, there to 'sleep' until the resurrection. It is possible also that some of those who made 'strong opposition' regard our views of the kingdom of Christ upon earth and his personal speedy advent as heresies."

We would only add that the views respecting man's nature and destiny here said to be believed by Adventists are not held by those known as "Evangelical Adventists;" and we suppose Elder Wendell's former association with the materialistic party is what gives him the most trouble in forming the alliance desired.

A CONDITIONAL DONATION OF BOOKS.

Deacon A. Pearce of Providence, R. I., writes us that Bro. J. L. Bliss has a fine set of the "WORKS OF NATHANIEL LARDNER, D. D." in ten volumes, "which he wishes to dispose of for the benefit of the *Herald* office." They cost about \$40.00, and it is hoped that nearly or quite that sum may be realized for them. But how shall it be done?

Dr. Lardner died in 1768. His great work "The Credibility of the Gospel History," is a fund of knowledge, and makes the books a valuable addition to any theological library. Bro. Pearce suggests "that some one of our minis-

ters might desire them whose church—aided perhaps by brethren elsewhere—might purchase them for him," and thus help him and aid the office. The suggestion is a good one, shall it be carried out?

We make another: There is a valuable library belonging to the A. M. Association—valuable because of old and rare works on prophetic subjects which it contains—but Dr. Lardner's Works are not in it, now why cannot brethren and friends raise forty dollars to place these books in the private library of the Association for the use of the office? This would be conferring a double benefit. Bro. Bliss' generous offer ought to be accepted, and we are sure that he would be glad if we could get the money to use and at the same time have the books for the office library. What response shall we have? Who will be the first to reply with a donation for the object specified?

Correspondence.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

"GOOD NIGHT! I WILL MEET YOU IN THE MORNING."

MOODY'S FAREWELL WORDS IN NEW YORK.

BY MRS. H. B. BEEGLE.

In the spirit of love the bold warrior came To this city of turmoil and strife, Proclaiming the truth in Immanuel's name, Dispensing the water of life: From the army of heaven equipped for the fight, With the sword of the Spirit, all burnished and bright.

He called to the rebel, Oh wanderer, come, Receive of the life-giving word: Lay aside carnal weapons, return to your home And honor your merciful Lord. He will give you his blessing, and on you bestow A name, precious name, which no other shall know.

Of thousands who listened some turned to the Lord And bowed at his gracious behest: The weary, sin-laden received the good word And found in the Saviour their rest.

To all such he said: "Ye have heeded the warning, Good-night! I will meet you again in the morning."

"Good night; for the hours are fleeting away, And the time of the end draweth near: The last setting sun is left to glaze the sky, But the beams of the morning appear: That morn when His glory dispersing the gloom, Bids beauty immortal awake from the tomb,"

Ocean Grove, April, 1876.

NOTES OF A BIBLE READING.

[The principal theme introduced in the following letter and notes of a Bible reading involves the consideration of many texts, some of which belong to the old covenant and others to the new. Some promised blessings to the Jews on condition of their obedience—like Zech. 4: 9-15. "And this shall come to pass: If ye will diligently obey the voice of the Lord your God, (a thing which they did not do), and Ezekiel, chapters 40 to 48 (see especially ch. 48: 7-11),—while others will be fulfilled in "the world to come, whereof we speak," after "the Master of the house is risen, up and hath shut to the door," and "tribulation and anguish" is meted out to "every soul of man that doeth evil, of the Jew first, and also of the Gentile," "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Luke 12: 49-52; Matt. 8: 10-12; 2 Tim. 4: 1; Rom. 2: 6-16). But to consider particularly and in detail all the passages involved would require more time than we can possibly give to them now.—Ed.]

Dear Bro. Orrock:—The note from Rev. J. P. Ludlow in the *Herald* of May 3rd implied an inquiry on my mind, that was so ably and satisfactorily answered in a "Bible reading" given by Rev. W. J. Erdman (Congregationalist) in Chicago a few weeks since, that I have concluded to send my notes for publication in the *Herald*.

Mr. Erdman is not an Irvingite or any other Chicago theorizer or speculator, but a plain, practical, God-like man, and is considered by those who have long known him, a safe teacher. He was called to Chicago about a year ago to take charge of the Bible instructions given to the "Bible Workers" of that city, and has since then supplied Mr. Moody's pulpit. He is an eminent scholar (especially in Greek and Hebrew) thus being able in his readings to furnish much material on different subjects in the Bible that is unavoidably hidden under the English translation, and at the same time is a thorough biblical student; his whole time being devoted to the study, or the expounding of the word of God—which seems to be his greatest pleasure. On the doctrine of the atonement, redemption, justification, sanctification, &c., he is most explicit, and especially on the "continual intercession" of Christ, by which so many "doubting believers" (if they can be termed believers) have been comforted, and made to know their privileges as *children of God*. On the doctrine of the Lord's coming, the resurrection of the body and the final restoration of the earth, as the home of the saints he is a second Adventist, with the exception that he places the restoration of the Jews after the Lord comes for his people.

He has been led to accept these truths merely by studying God's word and believing it, which he did at the sacrifice of all his former opinions, creed and theory, because he was so strongly convicted of the truth. He has published a little pamphlet entitled: "The coming of the King," in which he says: "No other theme is used so frequently by the sacred writers to stimulate the church to fearless witness-bearing, patient suffering, constancy, heavenly-mindedness and to universal diligence; no other theme is used so frequently to arouse a deluded and a slumbering world." And he is doing more perhaps, than any other

man in Chicago towards spreading this blessed truth in that city. Through his influence several ministers there, are to-day preaching it, as well as very many believers who in their way are also preaching it, and I was both surprised and delighted to find so many accepting and rejoicing in this "blessed hope."

Through a mysterious but wise providence I was led into the "Bible Work" in Chicago, nearly four months ago. We meet four mornings of each week, read reports of our work, have a season of prayer and then devote an hour to Bible study under the direction of Mr. Erdman. The afternoons are devoted to missionary labors, visiting sick, poor and neglected, reading the Word and praying with them, gathering them to church and children to Sunday school, holding cottage meetings, prayer meetings, children's meetings, mother's meetings, &c., as the Lord directs.

I have been much interested in these readings, and only the want of time has prevented me from sending some reports for publication sooner. I would have sent some on other topics first but for this having a bearing upon the subject mentioned in your last issue.

This investigation has settled many questions in my mind that before were unsettled: for instance in Zech. 6: 13 it speaks of Christ as "a priest upon his throne." The intercession for the church surely ceases when he comes and takes it to himself. In Isa. 4: 5, 6 it speaks of "day" and "night" in Zion, and of "storm and rain," while the teaching in regard to the new earth is, that there will be no more night, and I should infer, no more storm. Again Satan is let loose "to deceive the nations" at the end of the millennium. He could not deceive a ransomed church, and I can find nothing in Scripture teaching that the wicked, who, if the earth is restored at the beginning of millennium, are all destroyed, could be the nations of the earth. These questions are answered if we make a distinction between the church and the kingdom—as are many other questions.

If this idea is not the Scriptural idea I hope a more Scriptural one will be presented. I want to understand them in the light in which the Spirit means to have them understood.

The following are the notes taken on the Bible reading mentioned; if there are any mis-quoting references, misplaced words or disconnected sentences, attribute them to the writer and not to the speaker. I have omitted the introduction, beginning at the teaching in reference to the kingdom. Yours in this blessed hope,

CHRISTINE B. SWARTZ.

Chicago, Ill., May 8th.

THE MANIFESTED GLORY OF CHRIST AS KING.

God intends to manifest himself in a visible form. God's crowning name is King—only a Saviour to be a King. The kingdom is the end to which he is working. There is a difference between a kingdom and glory. Though in the kingdom we are to be over the kingdom, wherever it may be. When we pray in the Lord's prayer, 'Thy kingdom come' we do not mean in heaven for it has always been there, but we mean to pray that it should be established on earth.

The essential, personal glory of God dwells now in a glorified Man at the right hand of God, which is Christ, and he is to be constituted king of that kingdom. He is now on his Father's throne and not on his own, Rev. 3: 21.

There cannot be a kingdom without visible subjects and a visible king. A day is coming when there will be a body for our spirit. Our bodies will be so glorified that the graces we possess will have an outward manifestation. Like angel's bodies—they can come and go. The only place of worship is where that cloud of glory is. Where is it now? At the mercy-seat. It was seen first in the flaming sword in the garden of Eden, then at Abel's sacrifice, the burning bush, in Solomon's temple, &c. The day is coming when the Lord Jesus shall appear, and there will be that cloud of glory again visible. Where the cloud of glory appears and rests, there is the place of government, and thence will issue the law for all nations.

The church is separate from the kingdom (Zech. 6: 12-16; Rev. 15: 3; Greek, "king of nations"). The nations shall worship through representatives (Psa. 45: 1-6). Christ and the church are a king and queen who shall reign in glory. He is "the King of glory" (Psa. 24: 7-10; 72: 19). What is God's ideal king? A man with perfect human sympathies, with all the fullness of the God-head dwelling in him, the God-man who will have power to strike wherever sin comes up.

The day will come when there will be a combination of grace and righteousness, Isa. 6: 1; John 12: 41. The "glories" are to be manifested, 1 Peter 1: 11; Luke 9: 26.

Another line of thought:—

He is the King who brings out many attributes of his name in restoring the kingdom of Israel. The kingly meanings of his name will be made manifest. The covenant was 'an everlasting covenant' and only an everlasting God can fulfill an everlasting covenant. He never repented having made that covenant and so must yet fulfill it, Rom. 11: 26-29. The blessings belong to the Jews, as well to-day as in olden times. Look at the wonderful preservation of the Jews. The very fact of their being "a hissing and a by-word" proves their preservation.

As all traditions of which we read in the Bible have come through remnants

so 'a remnant' of Jews will be saved. Only a remnant was saved at the flood (Gen. 6: 18, 7: 1); in the time of Elijah 7000 had not bowed to Baal, 1 Kings 19: 18; at the captivity Ezra and a remnant were faithful; and at the birth of Jesus, Anna, Elizabeth and Simeon.—Luke 2: 36, 37.

The promises of the Old Testament are all in favor of the doctrine that the Jews will be over the Gentiles—not better but they will be the fountain of blessing to all nations, Isa. 55: 5. There will be a remnant of Jews for whose deliverance the Lord will appear. [Here let me say I understood from his teaching at other times, though omitted here, that this appearing of the Lord is when he comes with his people: the intervening time from when he came for his people being the reign of anti-christ—a time of great tribulation out of which the remnant is saved.]

The church will be a special mystery. See the epistles to the Ephesians and Colossians (especially Eph. 3 chap. and Col. 1: 26-28) and other writings of Paul. The church is 'a people' in advance—an anticipation that it is our destiny.—1 Chron. 16: 24; Psa. 102: 13-16; 106: 47; Isa. 26: 15; 44: 23; 60: 21; 61: 3; 66: 5. To belong to the church is a calling, therefore says Paul 'look at your calling.'

People say, Where is the promise of those things? So 2 Peter 3: 4 says there will be 'mockers.' Gentiles take all blessings to themselves as did the Jews formerly: they do the same now to the Jews that the Jews did to the Samaritans, and are as self-righteous. God makes salvation a means to an end, Isa. 55: 5. The church is to be the embodiment of the glory of God, especially Israel. God will not consider the giving of the land in Joshua's time as a fulfillment of his promise of the everlasting covenant. The promise that when the Messiah should come the Jews would be brought together, was not fulfilled at his first coming for then they were scattered. None of the Abraham-ic promises were fulfilled till Christ's time. Then the first installment was: God made him his 'seed,' so a day must be coming when they will all be fulfilled. To Jesus belong the promises of Isa. 60th chapter. From them came the religious line of promises—Jesus was the flower of Shem.—Isa. 60: 9; Gal. 3: 16.

The Jews are a chosen people, Ex. 19: 5, 6; Isa. 43: 21. Though they sinned promises to them still remain, Isa. 2: 1-3. Rebuilt Jerusalem is the city of the King and the throne of the Lord.—Jer. 3: 12-18. It shall be a threefold city: see the last 8 chapters of Ezekiel. The cloud shall be over it day and night.—Isa. 4: 5, 6. The temple is described in Ezekiel. In the old tabernacle the cherubim is woven in the tapestry. In the old temple the cherubim had four faces: the face of a man and the face of a lion on the right side. The face of an ox and of an eagle on the left side. The face of a lion represents Christ as king, the face of a man represents him as the Son of man, the face of an ox as a servant, and the face of an eagle as the Son of God. The gospels are also symbolic: Matthew speaks of Jesus as king, and Mark as a servant; Luke is the gospel of the Son of man and John of the Son of God.

In Ezekiel's vision only two faces are found in the cherubim (Ezek. 41: 18-20), those of a man and of a lion, with a palm-tree between the cherubim. Israel represents the palm-tree between lion and man, or Christ as king and the Gentiles. Why only two faces? which disappear? Those of the ox and eagle. The omission is symbolic: the ox because the service is ended, the eagle because the Lord has descended.

The Lord is to be glorified among all nations. It is a matter both of sight and faith. Sin and disease are suppressed as soon as seen, and death is only an exception. The whole earth is filled with the glory of the Lord, Isa. 6: 3; Hab. 2: 14.

How about the church? The church will be as his body, reigning with him—glorified with him: our bodies exactly fitted for the indwelling Spirit. The church is now waiting for the glory of God, Rom. 8th chapter. When the kingdom is perfected there will be no need of a mediator between God and man. It will be accomplished through the righteousness of the second Adam, and all is built upon the blood.

A DIFFERENCE OF VIEWS.

Dear Bro. Orrock:—In the *Herald* of May 10 I find the following:—Hear what Rev. H. W. Beecher says of Christ's Second Coming: "I know not what the meaning of it is. That there is to be a literal visit of Christ to the earth again, they may believe who are wedded to physical interpretations of Scripture. I do not so read the Word of God. But there is to be a power of Christ upon earth that may be fully called his second coming, I do profoundly believe. I believe in a glorious period of development. The signs of the times are auspicious, and they all point one way. It is a well known fact Mr. Beecher is one of the great expounders of Phrenology in this country: and this accounts for his development theory. How 'auspicious' the signs of the times are will be seen by reading the following article from the able pen of President Charles G. Finney, which appeared in the April number of the *Times of Refreshing*, and is about to be issued in tract form.

Yours, truly, D. W. ALDRICH.

Lebanon, N. H., May 11th.

THE DECAY OF CONSCIENCE.

I believe it is a fact generally admitted that there is much less conscience manifested by men and women in nearly all the walks of life than there was forty years ago. There is justly much complaint of this, and there seems to be but little prospect of reformation. The rings and frauds and villainies in high and low places, among all ranks of men, are most alarming, and one is almost compelled to ask, "Can nobody be safely trusted?" Now, what is the cause of this degeneracy? Doubtless there are many causes that contribute more or less directly to it; but I am persuaded that the fault is more in the ministry and public press than in any and all things else. It has been fashionable now for many years to ridicule and deprecate Puritanism. Ministers have ceased, in a great measure, to probe the consciences of man with the spiritual law of God. So far as my knowledge extends, there has been a great letting down and ignoring the searching claims of God's law, as revealed in His Word. This law is the only standard of true morality. "By the law is the knowledge of sin." The law is the quickener of the conscience. Just in proportion as the spirituality of the law of God is kept out of view will be manifested a decay of conscience. This must be the inevitable result. Let ministers ridicule Puritanism, attempt to preach the Gospel without thoroughly probing the conscience with the Divine law, and this must result in at least a partial paralysis of the moral senses. The error that lies at the foundation of this decay of individual and public conscience originates, no doubt, in the pulpit. The proper guardians of the public conscience have, I fear, very much neglected to expound and insist upon obedience to the moral law. It is plain that some of our most popular preachers are phrenologists. Phrenology has no organ of free-will. Hence it has no moral agency, no moral law and moral obligation in any proper sense of these terms. A consistent phrenologist can have no proper ideas of moral obligation, of moral guilt, blameworthiness, and retribution. Some years since a brother of one of our most popular preachers heard me preach on the text, "Be ye reconciled to God." I went on to show, among other things, that being reconciled to God implied being reconciled to the execution of His law. He called on me the next morning, and among other things, said that neither himself nor two of his brothers whom he named, all preachers, had naturally any conscience. "We have," said he, "no such ideas in our minds, of sin, guilt, justice, and retribution, as you and father have. We cannot preach as you do on these subjects." He continued, "I am striving to cultivate a conscience, and I think I begin to understand what it is. But naturally, neither I nor the two brothers I have named, have any conscience." Now, these three ministers have repeatedly appeared in their writings before the public. I have read much that they have written, and not infrequently the sermons of one of them, and have been struck with the manifest want of conscience in his sermons and writings. He is a phrenologist, and hence he has in his theological views no free-will, no moral agency, and nothing that is really a moral result of free-will, and moral agency. He can ridicule Puritanism and the great doctrines of the orthodox faith; and, indeed, his whole teaching, so far as it has fallen under my eye, most lamentably shows the want of moral discrimination. I should judge from his writings that the true idea of moral depravity, guilt, and ill-desert, in the true acceptance of those terms, have no place in his mind. Indeed, as a consistent phrenologist, such ideas have no right in his mind. They are necessarily excluded by his philosophy. I do not know how extensively phrenology has poisoned the minds of ministers of different denominations; but I have observed with pain that many ministers who write for the public press fail to reach the consciences of men. They fail to go to the bottom of the matter, and insist upon obedience to the moral law as alone acceptable to God. They seem to me to "make void the law through faith." They seem to hold up a different standard from that which is inculcated in Christ's Sermon on the Mount, which was God's exposition of the moral law. Christ expressly taught in that sermon that there was no salvation without conformity to the rule of life laid down in that sermon. True faith in Christ will always and inevitably beget a holy life. But I fear it has become fashionable to preach what amounts to an antinomian gospel. The rule of life promulgated in the Gospel is precisely that of the moral law. These four things are expressly affirmed of true faith—of the faith of the Gospel:

- 1st. "It establishes the law."
- 2d. "It works by love."
- 3d. "It purifies the heart."
- 4th. "It overcomes the world."

These are but different forms of affirming that true faith does, as a matter of fact, produce a holy life. If it did not, it would "make void the law." The gospel is not preached where obedience to the moral law as the only rule of life is not insisted upon. Wherever there is a failure to do this in the instructions of any pulpit, it will inevitably be seen that the hearers of such a mutilated gospel will have very little conscience. We need more Boanerges, or sons of thunder, in the pulpit. We need men that will flash forth the law of God like livid lightning, and arouse the consciences of

men. We need more Puritanism in the pulpit. To be sure, some of the Puritans were extremists. But still, under their teaching there was a very different state of the individual and public conscience from what exists in these days. Those old, stern, grand vindicators of the government of God would have thundered and lightened till they had almost demolished their pulpits, if any such immoralities had shown themselves under their instructions as are common in these days. In a great measure the periodical press takes its tone from the pulpit. The universal literature of the present day shows conclusively that the moral sense of the people needs tuning up, and some of our most fascinating preachers have become the favorites of infidels, skeptics of every grade, Universalists, and the most abandoned characters. And has the offense of the cross ceased, or is the cross kept out of view? Has the holy law of God, with its stringent precept and its awful penalty, become popular with unconverted men and women? Or is it ignored in the pulpit, and the preacher praised for that neglect of duty for which he should be despised? I believe the only possible way to arrest this downward tendency in public and private morals is the holding up from the pulpits in this land, with unsparring faithfulness, the whole gospel of God, including as the only rule of life the perfect and holy law of God.

The holding up of this law will reveal the moral depravity of the heart, and the holding forth of the cleansing blood of Christ will cleanse the heart from sin. My beloved brethren in the ministry, is there not a great want in the public imitations of the pulpit upon this subject? We are set for the defense of the blessed gospel and for the vindication of God's holy law. I pray you let us probe the consciences of our hearers, let us thunder forth the law and gospel of God until our voices reach the capital of this nation, through our representative in Congress. It is now very common for the secular papers even to publish extracts of sermons. Let us give the reporters of the press such work to do as will make their ears and the ears of their readers tingle. Let our railroad rings, our stock gamblers, our officials of every grade, hear from his pulpit, if they come within the sound, such wholesome Puritan preaching as will arouse them to better thoughts and a better life. Away with this milk-and-water preaching of a love of Christ that has no holiness or moral discrimination in it. Away with preaching, a Christ not crucified for sin.

Christ crucified for the sins of the world is the Christ that the people need. Let us rid ourselves of the just imputation of neglecting to preach the law of God until the consciences of men are asleep. Such a collapse of conscience in this land could never have existed if the Puritan element in our preaching had not in great measure fallen out.

Some years ago I was preaching in a congregation whose pastor had died some months before. He seemed to have been almost universally popular with his church and the community. His church seemed to have nearly idolized him. Everybody was speaking in his praise and holding him up as an example; and yet both the church and the community clearly demonstrated that they had had an unfaithful minister, a man who loved and sought the applause of his people. I heard so much of his inculcations and saw so much of the legitimate fruits of his teachings, that I felt constrained to tell the people from the pulpit that they had had an unfaithful minister; that such fruits as were apparent on every side, both within and without the church, could never have resulted from a faithful presentation of the Gospel. This assertion, would, doubtless, have greatly shocked them, had it been made under other circumstances; but as the way had been prepared, they did not seem disposed to gainsay it. Brethren, our preaching will bear its legitimate fruits. If immorality prevails in the land, the fault is ours in a great degree. If there is a decay of conscience, the pulpit is responsible for it. If the public press lacks moral discrimination, the pulpit is responsible for it. If the church is degenerate and worldly, the pulpit is responsible for it. If the world loses its interest in religion, the pulpit is responsible for it. If Satan rules in our halls of legislation, the pulpit is responsible for it. If our politics become so corrupt that the very foundations of our government are ready to fall away, the pulpit is responsible for it. Let us not ignore this fact, my dear brethren; but let us lay it to heart, and be thoroughly awake to our responsibility in respect to the morals of this nation.

General Intelligence.

RELIGIOUS SUMMARY.

MONTH OF MARY.—During the month of May, or as it is called by Catholics, the "Month of Mary," in consequence of its being set apart by the church as the time for rendering special devotions to the Virgin, services are held in her honor in every Catholic church throughout the world.

Of the 436 missionaries in China 310 are women.

The Catholics of Spain number 15,807,753, and the Protestants 60,000. Portugal has 4,000,000 Catholics and scarcely any Protestants.

Seven missionary societies have planted missions in Egypt, Abyssinia and Algeria.

The celebrated "Singing Pilgrim,"

Philip Phillips, has joined hands with a British evangelist named Thoburn, whom he met in India, and the two are jointly prosecuting their labors after the manner of Moody and Sankey. They are now operating in Calcutta.

Rev. Dr. Ingram of the Isle of Unst, mentioned a few weeks since as one of the oldest preachers living, celebrated his hundredth birthday, April 8d. He is spoken of as "Father of the Free Church of Scotland," and as being still a fine old man, with his faculties clear. Unst is the most northern of the Shetland group, and Mr. Ingram has been there since 1821; was licensed in 1800. The venerable pastor came of a stock remarkable for longevity, his father having lived 100 years, and his grandfather 105.

The American Bible Society has donated 200 Bibles for distribution among the light-houses of this country. An appeal is now made for contributions of good books in all departments of literature, with a view to the foundation of light-house libraries.

A new Jewish synagogue, the property of the Sinai Congregation, was dedicated at Chicago, April 7. It will accommodate 1,000 persons. The cost of the building did not exceed the original estimates, about \$70,000. It was consequently opened without any debt.

A NOTABLE CATHOLIC EVENT.—At the Catholic monastery in West Hoboken, Sunday May 14, the supposed relics of St. Benedict were translated from the chapel of the monastery to the shrine erected for their reception. Right Rev. Bishop Corrigan, D. D., officiated, assisted by Reverends Josephs and Paul. The procession to the church was one of the grandest seen in Hudson county for many years. Fully six thousand persons were present.

Among the pavilions on the Centennial grounds is one erected by the Pennsylvania Bible Society, which proposes to circulate the Scriptures in the language of every nationality represented in the Exhibition. The Pavilion may be recognized by a white flag floating from its top bearing the words of Jer. 22: 29, "O Earth, Earth, Earth, hear the word of the Lord."

SENATOR WINDOM has expressed the opinion that "the Indians are the greatest liars and vagabonds on the face of the earth;" but Prof. Youmans, in his *Scientific Monthly*, takes a different view of the question:—"The civilized man multiplies his capacity of falsehood through division of labor. He not only lies with his tongue, but with his hands, manipulating falsehood into his manufactures. He lies by machinery, and swindles by steam. By the printing press he scatters deception like snow-flakes over the continent. What can the 'poor Indian,' with his 'untutored mind,' do in comparison with this? There was more lying in the management of the Northern Pacific Railroad than the tribes of Indians could perpetrate in a generation. The more lying in one Presidential campaign than all the North American tribes could perpetrate in a century. The Indians are no more 'the greatest liars on the face of the earth' than they are the greatest lawyers, politicians, editors, merchants, and manufacturers on the face of the earth."—*Advance*.

NEWS ITEMS.

Queen Victoria has been proclaimed Empress of all the Indies.

The American minister at Constantinople has telegraphed for a naval force to protect Americans from the Moslems.

It is rumored that one hundred Christian men, women and children have been massacred in Bosnia, Turkey.

A safe deposit vault, just completed in London, is deemed invulnerable. It is sunk forty-six feet into the ground, with walls of brick and concrete six feet thick. Inside of this structure is the safe, three feet thick, made of fire brick and undrilled iron. The metal doors weigh four tons each, and are swung by hydraulic power.

The new British war ship, the *Inflexible*, cost \$2,500,000. Her total length is 350 feet, breadth 75 feet; displacement, 11,407 tons. Her turrets are covered with 18 inch iron, her citadel is sheathed with 24 inch iron, and below the water the plate is 16 inches thick. The total weight of her iron plate is 3,155 tons. She will be propelled by engines of 8,000 horse power.

Over one thousand expectant writers have a personal interest in the forthcoming award of the two hundred and fifty dollar prize offered by Mr. Henry Pease, of Darlington, England, through the English Anti-Tobacco Society, for the best essay against juvenile smoking.

China has at last got a railroad. Five miles are already built, and when it is done, it will be fifteen miles in length, running from Shanghai to one of the suburbs of that city. The projectors of the improvement have met with formidable opposition; but have overcome it so far to see that they are likely to succeed with this first railroad in the Celestial empire.

The gipsies were in convention the first week in May, at Joliet, Ill. It is their annual May council, at which the chief lays out the routes to be pursued by each band during the year. Their meeting is not an unmixed blessing to a town or community.

The ravages of the grasshopper in the West are proving to have been in a measure blessings in disguise. By the

enforced fallowness of the land larger crops than usual were raised last year, and a better market was made for grain.

Dr. Wm. W. Hall, the well known editor of *Hall's Journal of Health* is dead. He fell on the sidewalk, at the corner of Park Avenue and Thirty-fourth street, New York, apparently in a fit, and expired in a few minutes after being carried into a house. His age was sixty-three.

THE AMERICAN BIBLE SOCIETY AT THE CENTENNIAL.

The American Bible Society, not to be behind other great interests and institutions of the country, has determined to make a very creditable exhibit of its productions and progress at Philadelphia. Accordingly, it has ordered the construction of an ash case, at once handsome and substantial, the dimensions of which are 18 feet in width by 12 in height and 3 in depth, with plate glass doors for the two sides and ends. This will give space for the proper showing of some two hundred of the versions of the Bible in divers languages and dialects in which the American Bible Society and the British and Foreign Bible Society have printed and circulated the Scriptures. These books will be arranged in the center of the case, with at least one page open to view. One end of the case will be occupied with specimen Bibles or parts, for the purpose of showing the quality of their manufacture; while the other will be given up to the exhibition of old Bibles printed at various periods, reaching back nearly to the time of the discovery of the art of printing, the oldest, a fine specimen of the "Jensen Bible," printed in 1476. Also the first Bible printed in America, in 1782. Our American Society will also circulate gratuitously at the Exhibition a little paper-covered volume (3x5 inches) of about 40 pages, showing a specimen verse of Scripture from each of the languages in the character in which the Bible is printed. The co-operation of these two great societies must be regarded as one of the pleasant incidents of the great Centennial Fair. They have together issued over 100,000,000 copies of the Bible, in whole, or in part, one-third of which were American.—*Evangelist*.

Selected Miscellany.

JABEZ.

Who was he? Turn to the fourth chapter of first Chronicles. A dry list of names, in one of the dry places that we so often skip. Yet even here there is "instruction in righteousness." There are a few little comments on Jabez, if you will have it so, just a little oasis in the desert. "Jabez was more honorable than his brethren;" "Jabez called on the God of Israel;" "And God granted him that which he requested."

Just so among us to-day; a little oasis now and then in the level desert of our existence, in the hum-drum of business, in the common-place social life. What makes it so? Prayer! Now and then a merchant "more honorable" than the rest who follow the common worldly business maxims; now and then a statesman "more honorable" than his party; and now and then a Christian of eminent piety and great liberality, whose "praise is in all the churches." Why this chronicle, shining out above the common events of to-day? Prayer! There is only one way of getting honor and blessings, and keeping them when they are gotten, and enjoying them when they are gotten; that way is prayer. Business men, don't leave the house without prayer. Workmen, sharpen your spiritual weapons before you sharpen your tools. Farmers, pray to be made followers of Christ, before you begin to follow the plow. Then the distinction and the happiness of Jabez will be yours. If a man is in honor, and safe in honor, we may expect to find also that he prays; the two facts are warp and woof of the same cloth.

Daniel "stood before kings" and Daniel prayed three times a day. Elijah was mightier than Ahab, and went up to face the King of kings, in one of his royal chariots of fire; and Elijah was a man of like passions with us, who prayed. The Mussulman who falls down in prayer at the sound of the noon bell in the minaret, may teach Christians. If the hurry of the street, the bustle of the house, should give place at times to spiritual prostration, there would be a gift from God to men of even greater honors and earthly blessings than those for which they are struggling. Not only, not first, in the assembly, but in the closet, "let us pray."—*Advance*.

A BIT OF EXPERIENCE.

"Good-natured editing," says some wise man, "spoils half the papers in the United States." Yea, verily. "Will you please publish the poetry I send," says one; "it is my first effort," and some crude lines go in to encourage budding genius.

"Our church is in great peril," says another, "will you publish our appeal?" and a long dolorous plea is inserted.

"My father took your paper for twenty years," writes another; "I think you ought to publish the resolutions passed by the session of the Big Brake Church when he died," and in go resolutions of no interest to a majority of the readers.

"I am particularly anxious that the views I present should go before the church this week." Out go a covey of small, pithy contributions to make room for three columns from a ponderous D.

"There is an immediate necessity for the exposure of one who is a bitter enemy to the truth," writes another, as he sends an attack upon an antagonist which will fill an entire page.

"I am about to publish a book identifying the Great Image of brass, iron and clay, and I would be obliged to you to publish the advance sheets of the fifth chapter, which I herewith enclose to you."

"Why do you not publish in full R's great speech in the General Assembly? It would increase your circulation largely."

"If you will publish the sermon I transmit to you I will take eight extra copies!"

"The Church must be aroused on the subject of foreign missions," says a pastor as he forwards the half of his last Sabbath's services. A good-natured editor surrenders to them at once, and they go away happy, utterly unconscious that they have helped to spoil the paper.—*Presbyterian*.

PATIENCE.

Be patient toward all men. The cold hammer fashions the hot iron. He who would govern others, must first learn to govern himself. Passion is blind. Cool, deliberate, and at the same time energetic action, makes itself felt in every department of life.

Be patient toward your brethren. Some good men are slow to see into things. They want to do right, but it takes them a good while to determine what is required of them. Every member of the body of Christ is not an eye. To get out of patience with these dull ones will not help either them or you. Give them time, and they will do their duty. We all have our infirmities. Let us bear with each other.

Be patient toward sinners. Think how long God bore with you. We should bear with wicked men while God bears with them. But if we get out of patience with them, they can have no confidence in our religion. They will say they are as well off as they are, and so they will harden themselves in sin.

To be patient you must have patience. The stream cannot flow if the fountain is dry. The fruit will not grow without the tree. Resolutions alone, against patience, will not answer. You must pray as well as resolve. Ask God, not merely to help you in your outward conduct, but to give you the inward grace.

Unless you get that, you will fail as you have failed before. Be determined on victory in this respect. No matter how much money a man may make by day, he will never grow rich if he is robbed of all at night. Impatience is the thief that steals your grace, and leaves you weak and faint. Remember that peace, and gentleness, and long-suffering, are as truly fruits of the Spirit as love and joy.—*Earnest Christian*.

MEETING AT THE TOP.

Two Scotchmen occupied the same cottage, each being bound to keep his own side of the house well thatched. They were sadly divided religiously, one being a Burgher, and the other an Anti-Burgher. After repeated battles of words, they were not on speaking terms. One day these men were at work on the roof, each thatching his own side, and they met at the top, and were forced to look in each other's faces.

One of the men took off his cap, and, scratching his head, said to the other,—"Johnnie, you and me, I think, have been very foolish to dispute as we have done concerning Christ's will about our Kirk, until we have clean forgot His will about ourselves; and so we have fought so bitterly for what we call the truth, that it has ended in spite. Whatever is wrong, it is perfectly certain that it can never be right to be unkind, unneighborly, unkind, in fact, to hate one another. Na, na, that's the devil's work, and no God's! No, it strikes me that maybe it's w' the Kirk as w' this house: ye're working on ae side, and me on the t'ither, but if we only do our work weel, we will meet at the top at last. Gie's your han', and neighbor!" So they shook hands, and were the best of friends ever after. What a hint is here to rebuke the religious animosities?

THE GROWING FREQUENCY OF WARS.

A curious newspaper writer has been counting up the wars in which civilized nations have been engaged during the seventy years of the present century. The record which he makes out is a melancholy one, and offers a sad commentary on the condition of mankind even in their most advanced development. The writer in question finds that no single year of the century has thus far passed which has been wholly free from war, in one part of the world or another. He also finds that wars have been more numerous among the most civilized nations, and that their wars, too, have been by far the most destructive.

During the seventy years of the century, Great Britain has been engaged in forty-nine wars, France in thirty-seven, Russia in twenty-one, Austria in twelve, Prussia in seven, and the United States, to go no further in the list, in three, not counting our far more numerous Indian wars. Had the writer gone a little further and reckoned up the lives that have been sacrificed in all these wars, the treasure that has been squandered in them and productive industry that has been lost to the world, he might have supplied the materials for a tolerably impressive tract to be issued by the Peace Society.—*Providence Journal*, Oct. 5, 1870.

THE CRISIS IN TURKEY.

The intelligence daily received from Turkey justifies the gravest apprehension for the immediate future. The military movements and the diplomatic negotiations are entirely lost sight of in the more serious complications at Salonica and Constantinople. The danger that now threatens is a rising of the Mussulman mob against the Christians, and an outbreak of a religious war more fanatical and therefore more bloody and merciless than any that has stained the recent history of the world. From the possibilities attendant upon such a rising, and the massacres that must be perpetrated before it would be possible to crush the mob, the mind shrinks back in horror. In the outrage at Salonica we have an illustration of what a Mussulman mob can do under slight provocation, and of the indifference or weakness of the authorities. Bloodthirstiness is a passion which grows by what it feeds on, and the affair at Salonica has evidently stimulated rather than repressed the hostility to the Christians. If the foreign war vessels which now blockade that port were to be withdrawn, or the vigilance of the foreign consuls and ministers to be for moment relaxed, there is not the slightest doubt that there would be a fresh outbreak, much more extended and disastrous.

The situation in Constantinople is even more serious. There the Softas—a term applied to all persons attached to the Mosques—appear to be masters of the situation. They are reported as marching about the streets to the number of ten thousand, uttering revolutionary cries. The Sultan so far from being able to control or repress this mob, was besieged by them in his palace, and after an hour's clamor yielded to them abjectly and dismissed the Grand Vizier at their request. This illustrates at once the gathering strength of the unruly population, and the cowardice and helplessness of the Porte. Both Turks and Christians are buying weapons in readiness for the conflict which is so plainly impending. Even in Asiatic Turkey there are indications of a similar condition of affairs. At Beyrout and Damascus there have been several cases of assault or murder by the Moslems, and hostility to the Christians has manifested itself in so many ways that the French have found it necessary to send a man-of-war thither to protect them.

When all these circumstances are taken into consideration, it will be apparent that the next few weeks will be weeks of uncertainty and anxiety, possibly of tumult and bloodshed. The faith of the Mussulman teaches him that Paradise is the reward of all who die fighting for Islam; and the Moslem mob would look upon a massacre of Christians as a holy enterprise, ensuring an entrance into Heaven to all who might engage in it. Of course foreign intervention would make short sharp work of the participants in such a rising, and the result would be the final elimination of the Sick Man from European politics. But it is to be feared that such intervention could not come soon enough to prevent a terrible collision with bloody results. What with the dangers to be apprehended from this source, and liable to develop at a moment's notice, and with the complications sure to attend the settlement of Turkish affairs by the great powers, each of which is jealous of the other, the situation of affairs at present is exceedingly dark and threatening.—*Boston Journal of May 20*.

PAYING FOR THE PITCHERS.

Dr. Adam Clark was preaching to a large congregation in Ireland, and after dwelling in glowing terms up on the freeness of the gospel, and telling them that the water of life could be had "without money and without price," at the conclusion of the sermon a person announced that a collection would be made to support the gospel in foreign parts. This announcement disconcerted the preacher, who afterwards related the circumstance to the lady of the house where he was staying. "Very true, Doctor," replied the hostess, "the water of life is free, 'without money and without price,' but we must pay for the pitchers to carry it in."

SAVED BY HIS LIFE.

Do we look enough to the power of Christ's life for our salvation? Paul says: "Much more being reconciled, we shall be saved by his (Christ's) life." The life in question is the one he now lives. Of this life we should make much, for it is our only hope. His dying alone was not enough. If he had not been raised from the dead to a new life all his agony, and ignominy, and even his death would have been fruitless. Let us then speak of his death for us, but much more let us speak, yea, continually let us speak of his life, by which we are saved.

Business Department.

LETTERS RECEIVED.

DURING THE WEEK ENDING MAY 20. D. Bosworth; A. S. Burnham; Sarah H. Parmelee 5.00 (no- of Magog); R. S. Cushman; Julia H. Harley; C. B. Swartz—it came too late; H. B. Watt; A. Pearce—will do so; E. P. Robinson; W. N. Smith; T. J. Moore; S. Ebersole 4.00; I. Parker 2.00; J. Donson 1.25; A. Crane 2.00; M. E. Otis; A. B. Barton 2.00; J. McMahon 2.25; J. Alt; H. Buckley 2.00; Mrs. M. Albertson; L. Voter 2.25; M. T. Whittier 1.13; J. L. H. Harley 85; J. Kees; J. B. Stary 2.00; J. Glass; Mrs. J. C. Gillingham 2.25; C. Brinkerhoff 2.20; J. Beck with 1.00.

HERALD TO THE POOR.

H. Bradley, \$1.00
W. H. Hale, 2.50

CAMPMEETINGS.

MOSHANNON CIRCUIT CAMPMEETING at Snowshoe, Pa., August 2 to 9th.

HEBRON CAMPMEETING, at Hebron, Mass., Aug. 24, and over Sunday Sept. 3rd.

PENNSYLVANIA CONFERENCE.

The annual conference of Messiah's church will convene at Trenton, N. J., on Wednesday, May 31st. It is earnestly desired that there should be a full representation, both of ministers and delegates from churches. Will not the churches choose their delegates at once, so that they may have time to arrange for going? In this centennial year let us have a full attendance and manifested interest.

J. LITCH, Pres.
M. STUTZMAN, Sec.

The members and pastor of Messiah's Church of Trenton, heartily join with the President and Secretary in their earnest request in the call for our Annual Conference that there be a full attendance of both ministers and delegates; and we also extend a cordial invitation, with the hospitality of our homes, to others interested in the near Advent and kingdom of Jesus Christ to be in attendance with us. Come, we shall be glad to see you. Pray that God may be glorified in our meeting, and we mutually profited.

M. L. JACKSON, Pastor.

CONFERENCE AND CAMPMEETING IN CANADA.

The annual campmeeting of Evangelical Adventists will be held on the St. Armand Camp ground, Chapel Corner, commencing Friday, the 16th of June next, at 2 P. M., and hold over the two following Sabbaths. All lovers of the Lord are cordially and earnestly invited to attend this means of grace.

It is very desirable that all cottage holders be on the ground with their goods by Thursday night, so as to be all settled and ready to attend the service of Friday afternoon, and thus have no moving and settling after the meetings begin. If there are any who want cottages, please write to Jonas Sornberger, St. Armand, P. Q., Canada, before the first of June.

There will be a Boarding House in connection with the campground, where refreshments can be obtained; while hay, oats and stabling for horses can be procured near by at moderate rates.

Persons coming from the south by rail will change cars at St. Albans, Vt. for St. Armand Station, P. Q., which is five and a half miles from the campground. There will be teams at the station some of the first days of conference to convey persons to the camp. On behalf of the committee of arrangement,

JONAS SORNBERGER.

MISSISSQUOI CIRCUIT ANNUAL CONFERENCE.

The annual Conference for the Mississquoi Circuit of Evangelical Second Adventists will convene at Piercetown, P. Q., Friday May 26th, at 2 o'clock P. M., and continue over the following Lord's day. There will be a business session on Saturday at 2 o'clock, for the appointment of officers and other important matters. Also to choose delegates to attend the Northern Vermont and P. Q. General Conference. It is earnestly desired that there should be a full attendance at the meeting.

JOHN GILBRETH, Sec'y.

ONTARIO CONFERENCE.

The annual conference of Messiah's Church of the Province of Ontario will convene at Windham Centre (on the Canada Southern Railroad) on Thursday, June 8th. It is earnestly desired that there should be a full attendance both of members and delegates from the churches, and could any of our ministering brethren from the United States and other conferences make it convenient to attend with us we would be most happy to receive them. It is voted that the Rev. J. Litch preach the annual sermon (Rev. H. P. Cutter alternate). The brethren will please take notice, and arrange accordingly.

J. LITCH, Pres.
A. C. SHAPLEY, Sec.

ELDER HASTINGS'S OFFER.

Elder H. L. Hastings, editor and publisher of *The Christian*, which with the beginning of the present year was made an illustrated, sixteen page monthly, makes the following kind offer:

"If twenty copies of *The Christian* can be disposed of for the benefit of the *Herald* you are quite welcome to them. Some papers are placing it on the club list; but if in any way you can secure payment for 20 subscribers I will fill the orders without charge." The price of *The Christian* being one dollar a year in advance, if twenty persons who do not take it would subscribe for it—sending the money and address to our office—it would of course help our Association. The paper is strictly religious, evangelized in its tone, and well worthy of patronage, and we hope the offer will meet with a ready response.

NOTES TO CORRESPONDENTS.

T. M. PREBLE.—Don't remember the article; will forward your note to Dr. Litch and if he and the "Publication Committee" decide to have the subject discussed in our columns they will doubtless apprise you of it.

TO CANCEL PRESENT INDEBTEDNESS OF THE OFFICE.

Dear Brother:—I am very glad to see that some of your subscribers and others are heeding your call for funds, and I have been thinking how they could be stirred up so as to lift the entire burden. It might be accomplished at once, if every one would do the little which he might do. I think I will make a suggestion for your consideration, it is this: Have one column of the *Herald* blank, properly headed, and let it remain there until filled up with donations to the Association sufficient to liquidate all the indebtedness. Fraternally yours,
C. W. STEWART.

Franklin, Mass.

What is proposed is something like the following: we give below the donations which have come in since March first:—

Donations.

"Whoever is of a willing heart let him bring in an offering of the Lord."—Exod. 35: 5.

"Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. 6: 2.

TO THE A. M. ASSOCIATION.

P. B. Morgan,	5.00.
C. Merriman,	2.39
H. Aught,	1.57
J. Clague,	5.50
A friend in Nicholville,	.75
P. Barnes,	5.00
J. Vose,	.50
B. M. Fletcher,	.50
J. H. Tarble,	.50
A friend,	5.00
S. Davis,	2.00
G. T. Havens,	.75
Church in Shiremanstown,	3.00
H. Y. West,	1.00
J. Foss,	7.00
J. Cady,	2.75
A friend in N. H.,	25.00
J. H. Tarble,	.50
J. Dalton,	.25
Mrs. L. D. Ruggles,	2.75
N. H. Fish,	.87
J. A. W.,	1.00
From Essex County,	5.00
M. D. Wellcome,	7.00
S. P. Powley,	2.00
H. S. Ross,	1.00
J. C. Elms,	2.75
N. Howard,	.25
A. M. Cutler,	2.50
Mrs. M. A. Moyer,	1.00
E. Howard,	2.00
S. Bissell,	.50
R. Bissell,	1.00
W. Still,	5.00
A friend,	2.00
O. C.,	1.00
D. T. T. and A. M. T.,	5.00
M. D. W.,	2.00
J. Pearce,	3.00
E. Lloyd,	2.00
S. Foster,	5.00
O. B. Fenner,	7.25
J. A. Brown,	1.00
A. F. Sargent,	.25
H. A. Brockway,	2.75
John Kiley, Sr.,	5.00
Mrs. S. N. Nichols,	1.00
Mrs. C. M. Hooper,	1.00
A. M. A.,	1.00
O. W. A.,	1.00
H. L. Knowlton,	1.00

The Family Circle.

SATURDAY EVENING.

The setting sun declines with golden ray,
The trees and flowers in richest robes are dressed,
All nature, calm and lovely, seems to say,
"To-morrow is the holy day of rest."

To-morrow is the blessed Sabbath time,
Which God has set apart for praise and prayer;
Rise, rise, my soul, into the heavenly clime,
And ask thyself if thou hast treasures there.

Lord, let Thy Spirit purify my heart,
And all my sins forgive before I sleep,
That in Thy service I may bear my part,
And worthily Thy holy Sabbath keep.

Oh, make me joyful in Thy house of prayer,
To my petitions graciously incline;
May I rejoice in Thy love to hear,
And may Thy blessed gift of peace be mine.

May fervent gratitude within me glow,
And be my heart poured out in praise to Thee
For all Thy countless mercies here below,
And for the prospects of eternity.

With honest heart may I receive Thy word,
And from the seed a plentiful harvest rise;
Grant me to bring Thy blessing home, O Lord,
And in Thy favor may I close my eyes.

Thy holy day, O Lord, I truly love,
It is indeed the best of all the seven;
Oh, may it fit me for the rest above,
And make me like the inhabitants of heaven.

—Sunday Magazine.

ANGELS' WORK AND MINISTRY.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14.

There are two words in the original Greek, both of which are here translated "ministering" or "to minister," but which in that language have widely different meanings. If we take them as the apostle wrote them, we shall have a very interesting description of angelic character and desire. The first, rendered in our version *ministering spirits*, is the word from which our word *liturgy* comes, and is often employed to set forth the especial function of the priesthood in the temple. The second, here translated *sent forth to minister*, is another word altogether, and is the word from which *diacon* or *deacon* is derived, and denotes the orderly rendering of service, the employment in offices of helpfulness and kindness to others.

The first of these forms is used to express the ministrations of Zacharias in the temple; and in this very Epistle we find the High Priest spoken of, who is called a *minister* of the sanctuary and true tabernacle, which the Lord has pitched, and not man. The latter might be of the same form which was used to Martha, who is said to have been numbered about much *ministration* or serving. Therefore the words would be better translated—at least we should get a better insight into the subtle meanings—"Are they not all worshipping spirits sent forth on service for them who shall be the heirs of salvation?"

Now, what an insight into the life of heaven is thus opened to us. How deep a sympathy between the conditions of being of those bright intelligences and our own. It would seem that *activity is the great law of life in heaven* as well as upon earth; that angels, like human spirits, must have a pursuit as well as praise. Now, I think here is a lesson which we may profitably learn. All the revelation which we have of the angelic mode of existence assures us that they, so to speak, have but the dual desire,—that that they have not only Godward instinct, which finds rest in worship and praise, but, so to speak, a manward longing, which demands *holy employment* as a condition of perfect bliss.

You find instances of both these in the Scriptures. How rapturous their song in that bright orchestra in the plains of Bethlehem! With what adoring gladness they take their stand, as the book of Revelation pictures, in ordered ranks of worship. Then, on the other hand, how cheerfully they sweep down to shut the lions' mouths for Daniel, or to open the dungeon gates for the bewildered Peter, or to fan as with ambrosial wings their wearied Lord when he ministered to him in his weariness. If they are presented to us in heaven, the two forms of service are seen together. Thus, in Isaiah's vision, whilst two wings are veiled and two drooped in worship, two stand ready for flight; and, again, in Jacob's vision, whilst some are ascending in their brightness from the glory which they brought, others—descending, scatter brightness from the glory which they bring.

Now, surely, we may argue from this that our own desire for active employment is not criminal—that the weariness which some of the best of us feel in exercises of protracted devotion is rather an infirmity of the flesh than a corruption of the heart, and that any lawful business may be lawfully pursued if the spirit to consecrate and enable it be not wanting in the man. Here are two teachings at the extremes of suggestiveness from each other. One tells me that the sacred and the secular are distinct provinces—that neither can tolerate an encroachment by the other; that, if I would live to God, I must go out of the world; that, in some woodland cell or cloister of supposed immunity, I must exercise myself to free my heart of evil—that far from the outer world's contagion my life must be a round of missal and vigil and penance, varied only by some act of self-denial or some visit of charity, and that herein only, is the perfectness of a devoted and religious life. That is the teaching of the anchorite. But from that far-off world, a bright sphere peopled only by sinless beings, I have a glimpse of the inner life, and I am told that there, where no throb of passion stirs, where no evil impulse is ever for a moment harbored, there is a mysterious necessity which exclusive worship can

not satisfy, and which pants for employment and ministry that it may find its complement of satisfaction there. That is the teaching of the angel. Now, which teaching shall I follow? Which seems the most consonant to my Maker's design, the most in harmony with the nature which he has given me to use and to perfect for myself? Dear brethren, in this controversy between hermit and seraph, I declare for the angel, so far as my poor judgment goes; and, in the name of that bright authority, I proclaim wedlock between work and worship, and let no man forbid the banns.

But, it may be said, the parallel fails. They live in an untainted atmosphere, in the harmony of tune, in which their praise and work symphonise—the praise prompting to the labor, and the labor only furnishing loftier minstrelsy for the praise; while with us, who are evil and impure, our every passion is a tempter, and there is a vibration of danger in every sigh and in every sound. Be it so; but the laws of mind are everywhere the same, and moreover, on the divine authority, angelic service is presented as the pattern for humanity. "Thy will be done on earth as it is done in heaven." Is it not after this manner ye pray?

Brethren, this world has its obligations as well as the other. It were a dishonor to the God who made us, and in the making fitted us for the world we live upon, to believe that our duty consists in getting out of it as safely and as speedily as possible; that our track during life is to be as rapid and as easily effaced as the track of a comet across the face of the sun. That were to pass from perpetual austerity upon earth to perpetual psalmody in heaven. The highest embodied possibility of human nature—what was it? Not John the Baptist, recluse and uncourtly (though among the sons of men was no greater); no, but Emmanuel, God with us, bringing into human hearts and homes the warmth of the Divine Healer, brave in the battle against evil forces, sympathetic in the experience of all points of temptation and sorrow. Besides, it is a grander thing, you know, to master evil than to escape it. Temptation vanquished becomes robust character, just as spring is winter melted, just as the forests are enriched for future harvest by the decomposition of their own dead leaves.

Now I want this to help some of you out of a temptation. My brother! thou art tempted. Let me tell you, if your calling be a lawful one, and if you do not rest in its diligent prosecution, you are serving God. I speak to some who have a hard line to follow, and one full of difficulty, to whom the cares of this world are no figure of speech. To you the future has but few dreams, because the present is so absorbing. The mouths of the household, perhaps, demand the zealous labor of the hands, and, toiling through the weary days for the bread which perisheth, you are tempted to repine and to be discouraged in your heavenward climbing, and to think that you must wait for more favorable conditions before you realize a high religious life and the blessedness of a walk with God.

Well, it is difficult, I grant you, very difficult, with the long day for business and the short hour for prayer, with the week steeped in secularity, and the Sabbath hardly free from the intrusive thought, it is difficult to rise into the clear heaven above the region of the mist and the shadow. There is only one way in which I can conceive it possible to do it. You cannot do without your business, for that claims and demands your attention. You certainly cannot do without your religion; neglect of that were fatal for both worlds. Well, then, interlace the two as did the angels. Do not think of them as separate interests at all. Make your business a part of your religion. Let worship take work into partnership, remaining itself the honored senior partner in the firm.

Many hallowed instances from Scripture prove that this is not impossible. Gideon, the farmer, threshing wheat by the wine-press, is greeted by the angel as the champion of Israel. Amos, the herdsman, glows with the prophecy while he watches cattle in the field. Straight goes the young shepherd-boy from the few sheep in the wilderness to be the minstrel, the son-in-law and the successor of the king. Elisha is in the plough-field, with the ox-goad in his hand, when the summons to inspiration comes. Matthew puts his cash-book down and goes straight out to it, without feeling any sense of incongruity, a preacher of the gospel that is without price. Peter drinks great thoughts and lofty purposes into his heart as he drags the net to shore.

Luke, the beloved physician, as he visits his patients and compounds his herbs, becomes a follower of the Divine Healer; Dorcas washes from her hands the purple-stained Tyrian dye, and goes forth to the dispensing of a charity that is costlier far; and Paul, stretching the goat's hair (which was the material of his tent-maker's trade), rises from his task and has rare visions of the heavenly, which he writes down for your benefit and mine, and tells us that, if this earthly house of our tent (the one he made yesterday, or is making now) "be dissolved, we have a building of God, a house not made with hands, eternal, in the heavens."

Now, brethren, what was no hindrance to these saints of the former time should be no hindrance to you. Be determined it shall not be, and then ask of Christ large grace to carry your resolves

into effect. Believe me, business need not hinder godliness; but godliness will be a marvellous help to the bright, and happy, and elastic doing of business. If you climb Jacob's golden staircase every morning, you will come down with a brisker step and a braver heart. You will be the happier for the companionship with the angels whom you will meet by the way, and perhaps He—the divinest of all, the Angel of the Covenant—who dwells in the palace to which the staircase leads, will make your face to shine as with the radiance of his own glory.

He will ask you to cast on him your heaviest burdens; and if they are too far below for you to toil with them up the ladder, he will come down the ladder to you, as you just step aside and stand still, and see his salvation, while he delivers you, doing wondrously as he did in the former time when Manoah and his wife looked on.—Rev. W. M. Punshon, D. D.

NEW EYES.

It was a cold, cheerless day in February; the east wind had cleared the streets of loungers and children, and few persons left the house except on urgent business. At one moment the only life visible in one narrow street was a blind fiddler and his dog. The dog, as usual, was tied to his master by a small chain, and the handle of the little alms basket hung on his lower jaw. The man, with his face lifted up to the leaden sky, and his sightless eyeballs rolling, was fiddling and singing a foolish but then popular song, and the sound was distinctly heard on many a hearthstone. A shopkeeper and his wife had just finished dining from pea-broth, veal, and bacon, and what was left, still stood on the table. The wife said,—

"No doubt yonder blind man would be right glad of some of this warm pea-broth, and the poor dog of these soft veal bones." The kind dame at once opened the door, descended the three steps, met the shivering fiddler at the bottom, invited him to enter, took hold of his hand to guide him the way, and soon the beggar and his dog,—the one smiling, and the other wagging his tail,—were gladly dining at a warm fireside.

"Have you been long blind?" asked the goodly lady.

"Fifteen years, ma'am: the small-pox took my eyesight."

"And have you been begging your bread fifteen years?"

"No, ma'am; only a few years. I had two brothers that cared for me: they both died three years ago, and now I have none to look to me, and I was forced to go out to beg."

"Can you fiddle and sing any sacred music, psalms or hymns?"

"No, ma'am; I only know two, and they are both songs or ballads; an old sailor taught me both of them."

"But there are many nice hymns and sweet psalm tunes that would sound well in the streets, and bring more coppers into that little basket. There is a soul in sacred music that touches the heart better than foolish ballads."

"I do not know any hymns, ma'am; I wish I did."

"Well, then, while you are eating I will try and teach you one; and when you have done, you must see if you can fiddle and sing it; will you?"

"Yes, ma'am; I will."

The good lady then, full of love to her divine Saviour, as well as the poor blind fiddler and his dog, sang to him.

The blind man, with his face toward the ceiling, rolled his now moistened eyeballs in evident delight,—even the dog seemed to forget his crumbs and bones, for even dogs like sweet music.

"Would you sing it for me again, ma'am?"

Again and again she sang the tune and all the lines, the blind man drinking in every word and every strain; and his dinner being finished, he took his fiddle, and standing in the middle of the room, began and finished the strain, going through the whole, to the astonishment of the lady and the delight of the blind performer himself.

Two months after this call, a rather impatient customer scratched at the door at the top of the three steps. The moment it was opened, without being invited, he walked in, dragging his master after him. It was the dog, leading the blind fiddler. This time a little savory hash was given to one, and a good cup of tea to the other, instead of the soft veal bones and the warm pea-broth, as before.

"So you have called again to see me; and how does the new music answer?" inquired the lady.

"Well, ma'am; I do not know how, I must tell you. I have no language that will be able. The day I called here,—that memorable day,—and several days following, I sang pretty well; but one day I could not sing at all."

"Why, had you taken a cold?"

"No, ma'am; I had a guilty conscience stained with sin, and the oftener I sang those lines, the more guilty I felt. The verses exactly met my case, and I was indeed a penitent. I remained in the house all day in great sorrow. My dog often put his paws on my knee, for he knows when I am in trouble. I thought the verse over, but I could not fiddle, nor could I sing them. The last verse led me to trust fully in Christ, and now I can indeed bless the Lamb with cheerful voice, and sing his bleeding love. I have new eyes; my spiritual eyes are now open, and I see my Saviour, my Lord and my God. What a mercy I called here! I was then blind both body and soul, now I see with new eyes."—John Ashworth.

STUDYING THE "OLOGIES."

A boy of sixteen is graduated from a high-school and seeks employment. He asks the counsel of a trusty friend, and this colloquy is likely to ensue:

Old Practical: "Well, what can you do, John?"

"Oh, most anything, I suppose."

"But what can you do?"

Surprised John: "Why, I can do"—and he flatters himself that his hesitation is certainly a mistake. Has he not been at school since he was six years old? Did he not learn everything?

Was he not a smart boy? Has he not his diploma of graduation from the high-school?

"What have you been studying the last few years?"

"Greek, Latin and German."

"All right. You must go to college and be a lawyer or a minister. Would you like to be a minister?"

"No, sir; father is dead, and mother can't send me to college. I must go to work right away and earn money. It is needed at home."

"Very well, that does you credit. You know German. Mr. Lamonte wants a correspondence clerk to read and write letters in that language. That will be a nice place for you."

"Oh no, sir, I know only a little German. I can read it in print pretty well, in the books we used, but I cannot speak or write it."

"Well, what else did you learn?"

"Chemistry."

"That will do. The druggist at the corner wants a young man who understands the properties of chemicals and you are just the person."

"Oh no, sir, I don't know anything about chemistry—only a little—some of the definitions and pretty experiments. We had not much time for chemistry."

"You are equally well off in geology, botany, zoology, optics, physiology, and all the other things, are you?"

John was chagrined.

"Well, never mind. You studied geometry and trigonometry—yes, of course. A friend of mine, a surveyor, asked me to find him a capable assistant, and he would pay him good wages."

"Oh no, sir, I could not do that. I can demonstrate some of the propositions in the book by the letters, that's all."

"You can draw well; you can earn something in an architect's office."

"Oh no, sir, I can't draw. I had no taste for it, but went through the forms with the rest of the class because we all had to."

"Of course you can keep books?"

"Oh no, sir, I wouldn't dare to try. We had a class in single entry once, but we were so busy with our Latin and all the other things that we did not pay much attention to that."

"Anyhow, you learned grammar and rhetoric. Mr. Kopp, who has an insurance agency, wants a young man who can prepare correct statements out of his books, write his reports, and so on. You are the very man for Kopp."

"Oh no, sir, I can't do anything like that. We only wrote compositions once in a while, and then I always teased sister to do mine."

"Well, you have been to school ever since you were a little fellow, able to go. Your mother has kept you there at great inconvenience, calculating that you would be able to support your brothers and sisters until they grew up. You have 'studied everything,' including Latin, music, drawing, and all the 'ologies,' and now I guess you can earn fifty cents a week as a parcel boy."

Too much of the education of the day is superficial. Scholars acquire a smattering of many branches, but are practically skilled in none.—Sel.

TWO NEIGHBORS AND THE HENS.

The following, emanating from a New Jersey gentleman, respecting himself and one of his neighbors, may not be inappropriate. He says: "I once owned a large flock of hens. I generally kept them shut up. But, one spring, I concluded to let them run in my yard, after I had clipped their wings, so they could not fly. One day, when I came home to dinner, I learned that one of my neighbors had been there full of wrath, to let me know my hens had been in his garden, and that he had killed several of them, and thrown them over in my yard. I was greatly enraged because he had killed my beautiful hens, that I valued so much. I determined, at once, to be revenged, to sue him, or in some way get redress. I sat down and ate my dinner as calmly as I could. By the time I had finished my meal, I became more cool, and thought that perhaps it was not best to fight with my neighbor about hens, and thereby make him my bitter, lasting enemy. I concluded to try another way, being sure that it would be better."

"After dinner, I went to my neighbor's. He was in his garden. I went out, and found him in pursuit of one of my hens with a club, trying to kill it. I accosted him. He turned upon me, his face inflamed with wrath, and broke out in great fury:—

"'You have abused me. I will kill all your hens if I can get at them. I never was so abused. My garden is ruined.'"

"'I am very sorry for it,' said I. 'I did not wish to injure you and now I see I made a great mistake in letting out my hens; I ask your forgiveness, and will pay you six times the damage.'"

"The man seemed confounded. He did not know what to make of it. He looked up at the sky—then down at the earth—then at his neighbor—then at his club—and then at the poor hen he

had been pursuing, and said nothing."

"'Tell me, now,' said I, 'what is the damage, and I will pay you sixfold; and my hens shall trouble you no more. I leave it entirely to you to say what I shall do. I cannot afford to lose the love and good will of my neighbors, and quarrel with them, for hens or anything else.'"

"'I am a great fool,' said he. The damage is not worth talking about; and I have more need to compensate you than you me, and to ask your forgiveness than you mine.'"—Sel.

THE ROPE ACROSS THE WATERS.

One April night, a mammoth ocean steamer went crashing upon the coast of Nova Scotia. There was all the confusion of a wreck at sea, the hurrying to and fro, the frantic shouts of the officers, the hopeless cries of men, women and children, and added to all, came the hoarse cries of the tempest, the surging of the billows, and the roar of the breakers.

Between the rock where the vessel struck, and the shore, was a passage-way a hundred yards wide. A rope was swung across this chasm of death, and by this line many of the dark group of survivors, one after another, successfully struggled to the shore.

Dear friend, had you been there, would you not have pressed aside all possibility of harm, and cried, "Let me grasp it?"

The waves of death must overtake unpardoned sin. The one rope to save you is the help of the Lord Jesus Christ. Over the dark chasm between earth and heaven is swung this only hope of safety. Cling to it, for your eternal life.—School, Church and Home.

DON'T COMPLAIN.

Don't complain of your birth, your training, your employment, your hardships; never fancy you could be something if you only had a different lot or sphere assigned to you. God understands his own plans, and knows what you want a great deal better than you.

The very things that you most deprecate as fatal limitations and obstructions are probably what you most want. What you call hindrance and discouragement, are probably God's opportunities, and it is nothing new that the patient should dislike his medicines, or any certain proof that they are poison. No!—a true to all such impatience. Cho-

ke that devilish envy which gnaws at your heart, because you are not in the same lot with others; bring down your own soul, or rather bring it up, to receive God's word and do his will, in your lot, your sphere, and then you shall find that your condition is never opposed to your own good, but really consistent with it.

LOOKING UP.

During Dr. Payson's last illness, a friend, coming into his room, remarked familiarly, "Well, I am sorry to see you lying here on your back."

"Do you not know what God puts us on our backs for?" said Dr. Payson, smiling.

"No," was the answer.

"In order that we may look upward."

His friend said to him, "I am not come to console, but to rejoice with you; for it seems to me that this is no place for mourning."

"Well, I am glad to hear that," was the reply "for it is not often that I am addressed in such a way. The fact is, I never had less need of condolence, and yet everybody persists in offering it; whereas when I was prosperous and well, and a successful preacher, and really needed condolence, they flattered and congratulated me."

Farm, House and Garden.

FRUIT CANS AND BIRDS.—The *Rural World* has discovered a use for old discarded fruit and oyster cans: "Place them in the trees so that you can fasten them by driving a small nail through the corner of the cans, being careful to place them so they will be shaded when the leaves come out. Or you place them on the shady side of some building, driving two nails through the cans into the building. Birds will accept such houses for their summer homes in which to rear their young. All this is cheap and why not enjoy these birds' company and music?"

EXPOSITORY THOUGHTS ON THE GOSPELS: for Family and Private use. By Rev. J. C. Ryle, B. A.—

Vol. I. Matthew. "II. Mark."

"III. and IV. Luke. "V., VI. and VII. John."

A millenarian work, thoroughly evangelical, critical, yet plain and practical. \$1.50 per volume.

LIGHT AND TRUTH: or, Bible Thought and Themes. By Rev. Horatius Bonar, D. D.

Vol. 1. The Old Testament. "II. The Gospels."

"III. Acts and the Larger Epistles. "IV. The Lesser Epistles."

V. The Revelation.

Each volume contains over eighty chapters, each of which is very much like an outline of a sermon—brief, doctrinal, practical, earnest, plain and suggestive. Among the themes selected for discussion, the coming and kingdom of Christ are prominent. Price of each volume \$2.00.

THE HARP: a selection of Sacred Hymns, designed for Public and Private Worship. Compiled by John Peterson, Jr. Price, plain sheep, 75 cts.; imitation morocco, marbled edge, \$1.00; gilt, \$1.25.—Postage in each case, 12 cts.

Largest size, or pulpit edition, imitation morocco, marbled edge, \$1.75; gilt, \$2.10.—postage 16 cts.

MULLER'S LIFE OF TRUST, with an introduction by Dr. F. Wayland. A new edition, revised, enlarged and improved, with the history of the Bristol Orphan House continued to the year 1875. An admirable work for strengthening faith in Jehovah as "the living God." Mr. Muller is a decided pre-millennialist, and his faith in the Lord's coming has greatly comforted him and moved him forward in his labor of love. 491pp. Price \$1.75 including postage.

THE GOSPEL OF THE KINGDOM, by Senior Harvard, a Presbyterian of the Episcopal church. An octavo of 463 pages. The view presented is that the kingdom of God is yet to be established—when the King comes—and that its seat is to be the earth renewed and glorified. In sustaining his position, the Mosaic economy, times of the Gentiles, dispensation of the Spirit, the King, peace, and place of the kingdom, and of Israel, are fully and fairly discussed, while a history of the doctrine of the kingdom, already come is given at some length. Price 2.50, or 2.75 by mail.

SEA-SICKNESS.—The salt known as nitrite of amyl is announced as a sure cure for sea-sickness. Dr. Clapham (*New York Medical Journal*) has found it effi-

cacious in 121 of 124 cases in cruises in the Pacific.

All sorts of vessels and utensils may be purified from long-retained smells of every kind, in the easiest and most perfect manner, by rinsing them out well with charcoal powder, after the grosser impurities have been scoured off with sand and potash.

A mixture of oil and ink is a good thing to clean kid boots with; the first softens and the latter blackens them.

An excellent recipe for removing paint or grease spots from garments may be had by mixing four tablespoonfuls of alcohol with a tablespoonful of sat. Shake the whole well together, and apply with a sponge or brush.

THYME.—*T. vulgaris* is the variety for garden culture, a hardy perennial plant, of shrubby growth; a most agreeable herb and condiment for soup, for stuffings and for sauces. Sow seeds in April or May, in shallow drills one foot apart, and thin from two to four inches. Roods may be divided and re-set in April. Take as many parts as the roots and tops will admit of. Cut and dry the leaves and shoots, in August or September, same as directed for sage; when dry, the leaves may be stripped off and pressed in tight paper or tin boxes. Thus preserved, they will preserve their strength and flavoring principle very much longer than if left to hang in the air.

SAVORY, known commonly as summer savory, annual, grows twelve to fifteen inches high; leaves opposite; branches in pairs; flowers flesh-colored, growing from the base of the leaves near the upper portion of the plant; seeds small, retaining germinative properties two years. Sow seeds in May, in light melow soil, in shallow drills, sixteen inches apart, and thin the plants to six inches in the drills; gather by cutting the plants by the ground when they begin to show flowers, and dry in an airy, shady place. Its uses for flavoring, etc., are too well known to need mentioning here. If the dried leaves are pulverized and put up in junk bottles corked tight, or in sealed tin cans they will preserve their aroma for a long time.

All garden or other herbs should be dried in the shade—best in the airy loft of some building where the sun will not shine on them, and they will not be molested by insects, mice, dust, etc.—W. H. White, in *Country Gentleman*.

POPOVERS.—Three large tea-cups of flour, stir in gradually three large tea-cups of milk, three eggs well beaten, one tea-spoonful of salt. Bake in cups in a very quick oven.

BE BUSY.—Many young people think that an idle life must be a pleasant one. But this is a sad mistake, as they would soon find out if they made a trial of the life they think so agreeable. One who is never busy can never enjoy rest; for rest implies a relief from previous labor; and if our whole time was spent in amusing ourselves, we should find it more wearisome than the hardest day's work. Recreation is only valuable as it unbinds us; the idle can know nothing of it. Many people leave off business and settle down to a life of enjoyment; but they find that they are not nearly so happy as they were before, and they are often glad to turn to some occupation to escape their miseries.

Our Book-Shelves.

BOOKS.

FAITH OF ABRAHAM AND OF CHRIST HIS SEED in the Coming Kingdom of God on Earth, with the Restoration of all things which God hath spoken. By Henry Dana Ward, A. M. A royal octavo of 240 pages, in which the grand cycle of Divine dispensation is considered in ten chapters and shown to be a continuous whole, from Eden and end in the Kingdom of Heaven on the earth. The covenant promise of God to Abraham, David and Israel, are very fully discussed, as is also "the Jew question." Price \$1.50, postage 24 cts.

EXPOSITORY THOUGHTS ON THE GOSPELS: for Family and Private use. By Rev. J. C. Ryle, B. A.—

Vol. I. Matthew. "II. Mark."

"III. and IV. Luke. "V., VI. and VII. John."

A millenarian work, thoroughly evangelical, critical, yet plain and practical. \$1.50 per volume.

LIGHT AND TRUTH: or, Bible Thought and Themes. By Rev. Horatius Bonar, D. D.

Vol. 1. The Old Testament. "II. The Gospels."

"III. Acts and the Larger Epistles. "IV. The Lesser Epistles."

V. The Revelation.

Each volume contains over eighty chapters, each of which is very much like an outline of a sermon—brief, doctrinal, practical, earnest, plain and suggestive. Among the themes selected for discussion, the coming and kingdom of Christ are prominent. Price of each volume \$2.00.

THE HARP: a selection of Sacred Hymns, designed for Public and Private Worship. Compiled by John Peterson, Jr. Price, plain sheep, 75 cts.; imitation morocco, marbled edge, \$1.00; gilt,